The LUTHERAN

PACIFIC LUTHERAN
EOLOGICAL SEMINARY
THE LIBRARY

36, No. 31

CONFERENCE ON THE MINISTRY

High school students visit Lutheran seminary

MAY 5, 1954

10 CENTS

Anxious Robin

A BABY ROBIN had fallen from its nest. The children carefully placed it in a cardboard box behind the stove.

After the initial excitement had passed, the little bird began to chirp hungrily. "What are we going to feed him?" Harold asked.

"Let's try some milk and bread," I suggested.

AS WE HELD the piece of bread above him, the robin began to chirp loudly. In his furious attempts to get the bread he fell clumsily. Then we tried holding him, clasping a hand tightly about his body. Finally one piece went into his mouth, but fear seemed to tighten his throat and he couldn't swallow it. Again we let him free and he furiously hopped about lunging at the food, but missed it repeated

After a while he tired and quiet down. As he sat chirping faintly Harv picked up another piece of bread a held it above him. This time the ro opened his mouth and the bread fell i it. He swallowed it and chirped c tentedly. Again and again the syst worked!

"HE WAS JUST so anxious to get it t he jumped all over the place," Harold served. "As soon as he calmed down, got the food all right."

Harold was learning a truth about a iety that applies to us all. Tense, patient, in a hurry, we miss the fi things—the things we want most.

—KATHERINE BENION

The LUTHERAN News Magazine of the United Lutheran Church in Americ

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Harriet E. Horn, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hers S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, LITT.D., Mr. John George Kurzenkn the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valent
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylv H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Assoc Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1954, by the United Lutheran Publication House. Printed in U Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

THIS WEEK in *The* LUTHERAN

THIS IS THE REAL INDIA - - - - - - By Roland E. Wolseley 13
Its problems are those of a new nation, not a decadent one

"WE WANT TO COME TO AMERICA!" - - By Henriette Lund 17
For thousands of refugees in Europe there is only one goal

LEARNING TO BE FRIENDS WITH JESUS - By Theodore K. Finck 20
New Vacation Church School Series aids human relations, too

THE MAN WHO CAME BACK - - - By William Dinwoodie 23
Mrs. McCollum had a fine husband—but only in retrospect

EWS

Church in the News - - - - - - - - - - - - - - - 4

United Nations: Controlling the H-bomb - By Ellen-Jarden Nolde 10

Washington: Science and Security - - - By Robert E. Van Deusen 11

Canadian Affairs: Taking Chances - - - - - By Norman Berner 12

News in the Churches:

California - - - H. L. Logan 33
Georgia-Alabama - F. C. Jones 38
Mississippi - - - H. A. Wolff 44
Nova Scotia - - D. A. Conrad 34
Pa.: Philadelphia - C. W. Weber 40
Pa.: Williamsport - A. W. Lawver 43
Virginia - - - M. F. Mauney 45
Wisconsin - - - C. A. Puls 47

Summer Camps Directory - 35 Letters - - - - - - 32

ATURES

Five Make a Family: Advice Asked - - - By Margaret A. J. Irvin 26

Know the Bible - - - - - - - - - By Ralph D. Heim 28

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 29

Books - - - - - - - - - - - - - - - - - - 30

In Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE. High school students confer at Pacific Seminary with Dr. Charles B. Foelsch (right) about pre-seminary training requirements during a conference on the ministry which brought forty future students to the Berkeley campus. At left are Eugene Robertson of Centralia, Washington, and Jon Klover of Santa Monica, California.

TV gets four out of five

People who don't belong to churches are as attentive as church members to religious programs on television. Most popular TV religious program is Bishop Fulton J. Sheen's weekly talk. Second is "The Greatest Story Ever Told," a series of Bible dramatizations. Four out of five families have TV receivers.

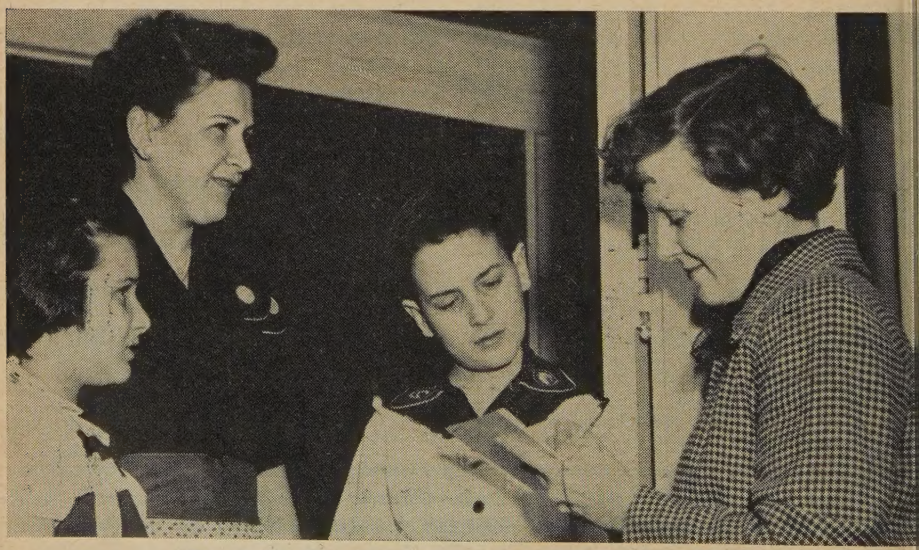
These were a few TV facts ascertained in a door-to-door survey in New Haven, Connecticut, reported April 21 by the National Council of Churches and Yale Divinity School. The survey, underway for two years, cost about $75,000. (Carnegie Corporation and Hazen Foundation helped pay the bill.)

Detailed information on TV viewing was secured by visits and phone calls to 3,559 New Haven homes, carefully chosen as an accurate sampling of the city's families. Most of the data gathered in the survey will not be made public until 1955, when a book reporting the results is to be published.

Parents don't mind murders

The TV survey in New Haven indicated that practically all children above four years of age are avid television fans. Those without TV receivers in their homes watch programs faithfully in homes of their friends. Children average 13 hours a week in following their favorite programs, plus random viewing of adult programs (often in hours when youngsters are supposed to be in bed).

Cowboy and crime stories form the bulk of the children's TV preference ("Howdy Doody" was far in the lead as the favorite). Deeds of violence occur every six minutes in the westerns which most children like best. About 70 percent of the parents interviewed said their



"WHAT TV PROGRAMS DO YOUR CHILDREN WATCH?"
Thirty-five researchers studied 3,559 New Haven homes

are satisfied with the TV programs their children watch.

"The First Television Generation" is the title the National Council of Churches gave to its report on how New Haven children respond to TV. Outdoor play, book reading, even regularity of mealtimes, have declined sharply among children since TV came, the survey shows. But television is "making the home once again the center of American family life."

Twenty-five per cent of the New Haven parents were critical of TV for children and want radical improvement. Many want more Bible-story programs. Dissatisfaction with present programs was strongest among families in upper-income brackets.

ULC income high

Reports from United Lutheran Church Treasurer Edmund F. Wagner were startling in early months of 1954. Contributions from the 34 synods toward the ULC apportionment budget had gone 22 per cent above 1953.

Total in three months (Jan. 21 to April 20) was $1,024,238. In the same months of 1953, total was $836,501.

Church leaders hesitated to jump to the conclusion that United Lutherans intend to exceed the '54 goal of $6,007,590 by the time the books close next Jan. 20. One reason why income has been breaking all records is that several large synods are for the first time squeezing their treasuries dry each month in making regular payments on ULC apportionment. Formerly the bulk of their payments came late in the year.

Although church officials restrained their optimism, they knew that 22 per cent advance in 1954 giving, if sustained through December, would enable the church to fulfill its entire program of work scheduled for the year.

Circulation of THE LUTHERAN *went above 150,000 for the first time when the May 5 issue was mailed to 150,762 addresses. Ten years ago circulation was 29,600. Chief factor in this increase has been co-operation of synodical committees in promoting subscription campaigns. In more than 400 congregations* THE LUTHERAN *is now received by each family on the membership list.*

Do Protestants worry about Catholics?

Much controversy would be stirred up, editors of *Look* magazine figured, by two articles they will publish this month. The public should benefit, the editors said, by bringing an undercover argument out in the open in a fair and temperate manner.

The question being ventilated is whether American Protestants are afraid of Roman Catholicism, and if so, why.

Look led off (in its May 18 issue, on newsstands May 4) by asking Prof. James H. Nichols of the University of Chicago: "What disturbs Protestants about Catholics?" Two weeks later Mr. John Cogley of *Commonweal,* Roman Catholic magazine edited by laymen, is to explain why he thinks Protestants are not justified in their mistrust.

Dr. Nichols doesn't think Roman Catholics are likely to convert any considerable number of American Protestants, but is troubled about Roman Catholic political strategy. "Protestants are concerned over the reluctance of the Catholic bureaucracy to modify its authoritarian methods and enter into the true spirit of a free democratic society."

Political Catholicism

Cost of maintaining a separate parochial school system has become a huge expense for Roman Catholics, and they

would like help from the public treasury. Protestants oppose this.

One result of the Roman Catholic campaign for public funds, Dr. Nichols points out in his *Look* article, is that the U.S. Congress has been blocked in enacting legislation to provide much-needed federal aid for public schools in financially weak states. Catholics won't permit federal aid unless they can have some for their schools. To Protestants, says Dr. Nichols, this Roman Catholic policy "suggests a willingness to sacrifice the welfare of the nation for the demands of one group."

Dr. Nichols describes Roman Catholic tactics in censorship of movies, books, magazines. "Many Americans feel that Catholics prefer censorship to free discussion," he says. Birth control legislation in several states, says Dr. Nichols, indicates that the Roman Catholic hierarchy "is manipulating its political weight contrary to the will of the people."

Protestants, says Dr. Nichols, "are amused, but sometimes irritated," by the claim that the Roman Catholic Church is the greatest barrier to communism. "The largest Communist parties in Western Europe," he says, "are to be found in historically Catholic France and Italy. Countries most immune to communism are the traditionally Protestant countries."

Poling attacks Presbyterians

A half-dozen Protestant leaders would have a chance in The *Saturday Evening Post* this month (issue of May 1) to answer the attack made in the April 24 *Post* by Dr. Daniel A. Poling. Dr. Poling, editor of The *Christian Herald*, echoed charges made last year by Dr. J. B. Matthews in a magazine article ("Reds and Our Churches").

The Communist party, said Dr. Poling, "has been all too effective in its campaign to snare some of the nation's most

DR. DANIEL A. POLING
Somebody is tragically mistaken

highly regarded churchmen."

Dr. Poling's heaviest hand-grenade was flung in the direction of the Presbyterian Church USA. "A Letter to the Churches," released last Oct. 21 by the Presbyterians' General Council, reveals "the sinister character of communist infiltration and the uniqueness of its subversive apparatus when it moves in to deceive the churches," said Dr. Poling. He asserted that some of the Presbyterian "Letter" was in the exact language of a Communist propaganda sheet sent to Red magazines throughout the world.

Dr. John Mackay, moderator of the Presbyterian USA General Assembly, and president of Princeton Theological Seminary, was author of the Presbyterian "Letter." "I believe him to be terribly, tragically mistaken," said Dr. Poling. "I believe that, in sincerity, but in error, he has misled his church."

Oxnam protests

One day in the life of Methodist Bishop

BISHOP G. BROMLEY OXNAM
TV lights were in his eyes

G. Bromley Oxnam is described at length in his book published April 28, entitled *I Protest.* The day was July 21, 1953, when the bishop testified for 10 hours before the House of Representatives Committee on Un-American Activities in an effort to clear his record in the committee's files.

False charges, unexamined misinformation, and facts twisted to make them appear damaging were collected by the committee's staff and released under the committee's letterhead for use by the bishop's opponents.

To divert the July 21 hearing from investigation of these charges, the committee's counsel, Robert L. Kunzig, brought in other charges—some dating back to 1921. They had originally been collected by the "Better America Federation," and were used in 1923 in an unsuccessful attempt to get Dr. Oxnam deposed from the Methodist ministry. They were repeated by Mrs. Elizabeth Dilling in *The Red Network,* and—says Bishop Oxnam—have "appeared again and again in publications of private agencies that make their living by keeping otherwise intelligent people so alarmed that they act unintelligently."

The Oxnam protest is moderate but firm. The House Committee, says the bishop, seems determined "to save face rather than to face facts." He accuses it of employing incompetent investigators and depending on "informers" who are "infiltrating American life." This informer, he says, "is a creature of the police state, an alien and malignant growth."

Totalitarian trend

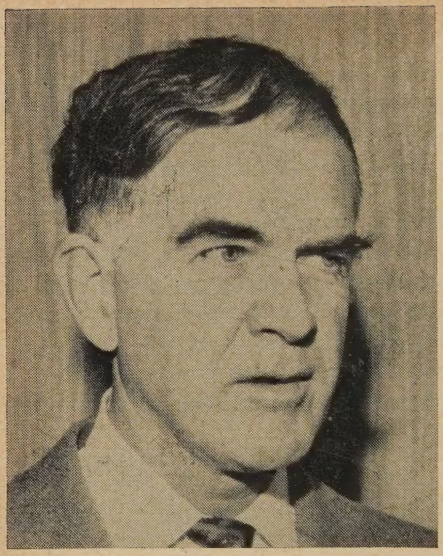
While the U.S. Army was volleying some of its heavy ammunition at Senator Joseph McCarthy in Washington, several dozen Protestant clergymen set their names to sober and sweeping charges against the senator.

"The whole trend, of which Senator McCarthy is partly cause and partly symptom," said the clergymen, has produced seven destructive effects. Among "effects" produced by the "trend," the clergymen said, are that: "It has undermined the safeguards by which, in our tradition, citizens are protected against arbitrary injury by those in power . . .

"It has divided our people, feeding the forces of extreme nationalism and fostering a totalitarian mentality . . . It has diverted our attention as a nation from the real external danger of communism to a preoccupation with the internal threat of communism at a time when there is less of such internal communism than at any time since the 1930s . . .

"It has shaken the alliance of free nations, and ironically made the whole free world less able to withstand communism in the places where it is the greatest danger."

The warning against McCarthy was issued by Christian Action, an organization



THE REV. S. MARK HOGUE
"My opponent is getting worried"

of Protestant churchmen formed in 1951. Dr. Reinhold Niebuhr of Union Seminary and Dr. Liston Pope of Yale Divinity School are honorary chairmen. United Lutheran theological professors listed as members of the advisory council include Dr. Paul E. Scherer of Union and Dr. Joseph Sittler of Chicago Seminary.

Clergyman will oppose Jackson

A Congregational clergyman in Los Angeles decided that he ought to do something about Representative Donald L. Jackson who said Bishop Bromley Oxnam" served God on Sunday and the Communist front for the balance of the week." This month he was campaigning as the Democratic candidate against Mr. Jackson in California's 16th Congressional District.

"When I first started this thing, largely because I was appalled by Mr. Jackson's unwarranted attacks upon the clergy," said the Rev. S. Mark Hogue, "the professionals didn't give me much chance. Now even the Republicans concede that my opponent is getting worried."

Methodist district superintendent for Los Angeles, Dr. George A. Warmer said he has given Mr. Hogue his "wholehearted endorsement."

India bars two missionaries

No reason was given by the government of India for refusing to allow two missionaries from Denmark to enter the country. One is Dr. Kirstine Carlsen, a medical missionary in India since 1926 who wished to return to her work after a vacation at home. The other is Erik Stidsen, scheduled by the Danish Missionary Society to begin evangelistic work in East Jaypore.

Two young men of the United Lutheran Church in America, who applied last year for entrance to India where they planned to work as missionaries, have not yet received approval of the Indian government.

Last month an Indian government official, Dr. K. N. Katju, attempted to show that India is still hospitable toward missionaries. He said that between 1942 and 1947 there were 1,451 Protestant and 820 Roman Catholic missionaries in the country, and from 1948 to 1952 (since India became independent of the British) the numbers have increased to 2,814 Protestant and 1,869 Roman Catholic. Roman Catholic Archbishop Thomas Pothacamury in Bangalore disputed the government figures. He said that in 1947 there were 1,634 Roman Catholic missionaries and in 1952 there were 1,755.

It is since 1952 that numerous requests for missionary visas have been rejected.

Indian explanation

The missionary question was debated in April in the Indian parliament, where Dr. Katju said the Indian people "will

not tolerate" a "competitive" approach to religion.

"We have been taught by our ancestors and by our holy books that every religion is entitled to equal reverence and every religion contains truth," he said.

"If foreign missionaries come into Free India and start a competitive race, saying 'my faith is good but your faith is hopeless' or 'your faith is utter idolatry' or 'your faith teaches immorality' and so on, then it will not be a question of religion. It will be a question of law and order, and the people will not tolerate it."

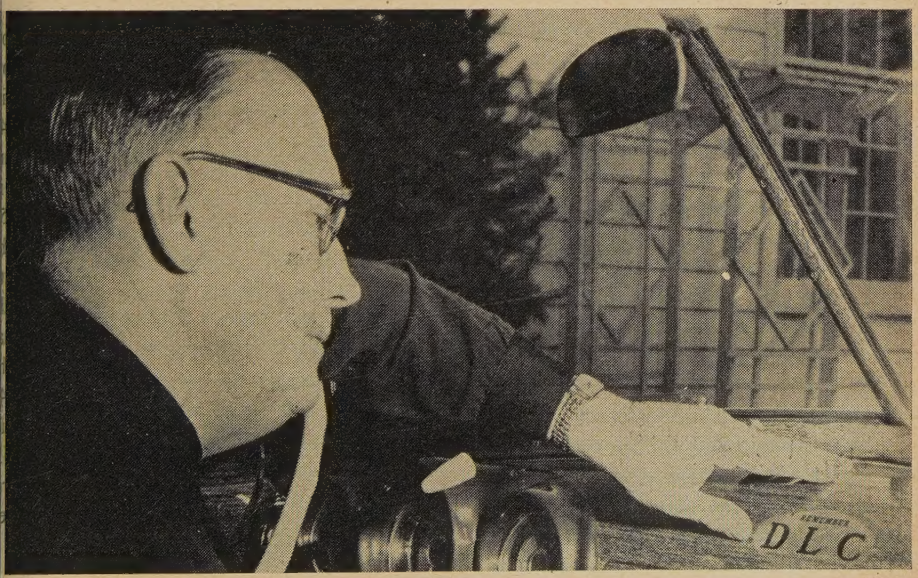
Levittown gets first church

Levittown, Pennsylvania, which was farmland three years ago and is scheduled soon to become the state's tenth largest community, had its first church this month. It is St. Paul's Episcopal, completed at a cost of $100,000.

Soon to be completed is a United Lutheran church, for a congregation organized with 435 charter members last November, and named Christ Church. Roman Catholics, Dutch Reformed, Methodist, Presbyterian, and Missouri Synod Lutherans are also constructing buildings. Missouri Lutherans have opened a parochial school, their fifth in the Philadelphia area.

And so forth

First church in New Jersey to operate a bingo game legally since voters opened the door to gambling on April 20 was a Roman Catholic church in Garfield. Less than 24 hours after the vote was in, the game had begun. New Jersey citizens turned down bingo in local option voting in only 33 of the state's 567 municipalities. Many Roman Catholic parishes will net from $20,000 to $50,000 profit annually from bingo, it is estimated. Raffles are to be permitted for prizes to $5,000.



A CHRISTIAN AT THE STEERING WHEEL

The Golden Rule should be practiced in automobile driving, members of Cedar Christian Church in Cedar Rapids, Iowa, decided. To remind themselves of this, they have slogan "Remember—DLC" (Drive Like Christians) pasted on instrument panels

CONTROLLING THE H-BOMB

A REVIVAL is being staged at the United Nations. It is a revival of the Disarmament Commission, dormant for the last two years. This commission has suffered from frustrations largely because one essential element is lacking—international confidence.

In the original set-up of the commission, consideration and provisions for conventional armaments were to be separate from atomic weapons. However, from the beginning the Soviet Union claimed they had to be regulated or controlled together. Eventually, as the dangers of atomic power became increasingly serious, the other countries agreed to merge the two.

In the beginning everybody was concerned. Everybody had plans. There were weeks of debate, all leading nowhere, because it was impossible to solve the problem of where to start. Plans were excellent, if they could be put in effect, but nobody could find the way to get started. Reduction of armaments is the answer. But unless it is known what a country has to start with, how can anyone know if a reduction has been made?

The Soviet Union insisted each nation should "reduce by one third," but it was to be a purely national affair. Every country was to make its own tally, with no international check or inspection.

Needless to say the representatives laughed at Mr. Vishinsky every time he solemnly brought out this proposal. But the Soviet Union never yielded on any type of international supervision. In the face of this deadlocked issue the Disarmament Commission finally gave up trying and abandoned active meetings.

FOR THE LAST TWO YEARS the work of the commission has not even been discussed in the Assembly, except when the Soviet Union and its friends brought it up in any of their peace propaganda speeches, as a mournful example of how the West refuses to co-operate. President Eisenhower's speech calling for a survey of peacetime uses for atomic energy started talk as to whether his proposal was not within the province of the Disarmament Commission. But it was not until the H-bomb test—and the ensuing panic throughout the world—indicated urgency for action that the three Western powers, Britain, France, and the United States, asked that the council be reconvened.

THE THOUGHT of the commission is to set up a small subcommittee. There is a precedent for this. In Paris in 1950, under the same type of deadlock, the chief representatives of the four powers, the Big Three and the Soviet Union, met quietly behind closed doors and at least came to an understanding of what their difficulties were. The United Kingdom has proposed that the same four countries, and Canada—because it has also engaged in considerable atomic research—meet now in the same manner.

The Soviet Union calmly proposed three additional names, China, India, and Czechoslovakia. This opens up long and involved arguments, in the course of which it will be discovered whether Mr. Vishinsky is arguing just for home consumption or whether he really opposes the discussion at this time.

It might be a clever move on the part of the Soviet Union to make the United States carry the awful responsibility of the H-bomb alone. Something must be said or done in the near future.

—ELLEN-JARDEN NOLDE

BANNING ROBERT OPPENHEIMER from access to secret atomic data is like forbidding Einstein to read textbooks on relativity. The technical knowledge Oppenheimer carries around in his head is far more basic than the latest facts and figures on bomb production.

The current investigation of the top atomic scientist is nothing new. Twice before, his prewar association with Communists was aired, and he was cleared of any implication of disloyalty. The present inquiry was being carried on without public knowledge. But when it was learned that Senator McCarthy planned to make a sensational exposure of Oppenheimer's security file, it was decided to beat him to the draw by publishing the facts.

The scientist's explanation of why he gave to Communist causes in the early 1940s was that he had lived in an ivory tower of pure research and was politically naive. Russia was our ally, and he found a certain appeal in Communist theory. But later world events changed his mind.

H-bomb delay

THE ONLY NEW CHARGE was that Oppenheimer opposed the development of the hydrogen bomb, both before and after the decision to go ahead with its manufacture. He admits that he advised against the H-bomb, both on moral grounds and because he felt it was not scientifically feasible. But he denies that he tried to block its development, once the die was cast.

That raises the question: Is it wrong to have been in the minority in the making of a major policy decision? In common with other atomic scientists, Oppenheimer showed signs of an uneasy conscience over the destructive force he had helped to let loose in the world. His impulse was to throw his weight against bringing into being the almost limitless power of the H-bomb. Does following one's conscience constitute disloyalty?

The problem of security takes on bizarre proportions when dealing with men of science. They are primarily an international community, bound together by common interests and sharing information freely unless there are cogent reasons for not doing so. Their value to society lies in their capacity for thinking new thoughts, for shattering commonly accepted theories, and building new truth out of the pieces.

MOST SCIENTISTS are idealists. If they are convinced that a political system, such as democracy, represents a high scale of values, they will give it their unqualified loyalty. The kind of service Dr. Oppenheimer rendered during and after the war would seem to indicate his deep commitment to American ideals.

On the other hand, scientists have a deep-rooted antipathy to suppression of thought or belief. The caliber of their intellect makes them rebel at regimentation of ideas.

The American way of doing things may be on trial as well as Dr. Oppenheimer. If he should be cleared this time as he has been previously, the net result of the investigation may be to discourage other atomic experts from exposing themselves to the constant sniping of little minds by entering government service. If the board of inquiry rules that he is a security risk, the decision will be an indictment not only against Oppenheimer, but also against the U.S. for having failed to win his loyalty.

—ROBERT E. VAN DEUSEN

TAKING CHANCES

"MOST CANADIANS love to take a chance," thinks the Trades and Labor Congress, the nation's largest labor organization—so why not make betting easy and legal? Such is the essence of a brief presented to a parliamentary committee studying possible revision of the law applying to lotteries. The brief said:

"First, we believe that the widely expressed desire of Canadians to participate in lotteries should be recognized and steps taken which will make it possible for our people to participate legally, and, secondly, we believe that this form of raising revenues is sound and proper if administered efficiently and objectively."

The brief went on to say that the lotteries should be run under government auspices, with the proceeds going to general revenue rather than for some particular purpose such as hospitals or welfare. The cash prizes should be large enough to attract widespread participation, but not so large that they would create a small group of new-rich yearly.

TO TEST the national feeling on the lottery question The *Financial Post* asked the opinion of a number of its readers and reported a "sharp and divided opinion." Here are excerpts from answers:

"I am opposed to lotteries, but so many organizations and individuals participate in them for fund-raising purposes or taking a fling, with little control by the law authorities, I have now concluded that lotteries should be recognized and regulated by government for hospital and certain other charitable purposes."

"I am opposed to national lotteries in any form for anybody's state or church, no matter what organization they are in because it stimulates the desire to get something for nothing. If an organization is doing a great work, whether it is church, or Salvation Army, or Red Cross, they will get enough money to carry on from the love of people who see and understand."

"I see no serious objection to their use to help defray such capital expenditures as the cost of additional hospitals. But the government's rakeoff should be moderate and the prizes numerous to reduce the chance of gambling becoming a road to ruin."

"Lotteries legalized become theft organized. They violate the principle of fair exchange and benefit to both in honest transactions. Only a decadent country resorts to lotteries. Organized labor especially should oppose them because they mean taking from the many to give to the few."

A SECOND REVISION that the TLC would like to see is a raising of the $50 limit—possibly to $500—on the value of merchandise given away in a draw. Under the present law a church group, a service club, a labor union, or similar organizations can get permission to raffle off something worth up to $50. The limit is frequently circumvented, as, for example, a chance on getting an opportunity to "buy" a new car for $1.

Vigorous opposition to lotteries and all forms of gambling was voiced in another brief presented by the Christian Social Council, a department of the Canadian Council of Churches. It called state lotteries "the official sanction to one of the shadiest of all rackets."

To back up its stand the Council quoted the findings of a commission of the American Bar Association: "The conclusion is inescapable that professional gambling should not under any circumstances or in any degree be licensed or legalized."

—NORMAN BERNER

This Is the Real India

By ROLAND E. WOLSELEY

We have false ideas about the giant Asian nation which is struggling to overcome some great problems

SOME AMERICAN magazines last winter carried an advertisement placed by a liquor firm which pictured the adventures of a western visitor to India in the sport popularly called "pig-sticking," meaning boar hunting. After finishing off a dangerous specimen of the wild swine, the bold hunter was "revived" by a drink.

That is not what India really is like.

Also, last winter, the movie houses of America showed pictures with titles like *King of the Khyber Rifles* and *Flame of Calcutta.* They showed scenes of what supposedly is India.

That is not what India really is like any more.

India really is like almost nothing that Americans usually see or hear about it. The truest reports occur in a few excellent newspapers, that part of the religious press that publishes reports from missionaries, and certain recent books.

THE INDIA that most Americans know about is a dying India. It is the India they learned of by reading Kipling and Bromfield novels, from the sensational tales of Sunday supplement feature writers, and the biographies of military conquerors. That is the India of tiger hunts, pig-stickings, fabulously wealthy maharajahs, snake-charmers, religious fanatics on beds of nails, the disappearing rope trick that no one has ever proved exists, and British industrialists, planters, military officers, and government officials who ran clubs to which no Indian ever was admitted except as a servant.

The India that Americans could see if they went to that country today is a new India. It is the free India, the India of the five-year plan, of great problems and high hopes, the India that was entrusted last year with the custody of the POWs in Korea. Also, it is the India trying to steer a political course between the U.S.A. and the U.S.S.R. and to learn from each without having to become like either. Americans can see many Indias and never see them all even in a lifetime. For it is a large and changing country, with a complicated political situation, and a culture strange to the West. But it is still possible for us to understand India.

LET US BEGIN with the cities, which sometimes are said to have become westernized. Modernized is a better word for it. New office buildings are not tall but are substantial and functional. Main streets are lined with retail shops and crowded with motor cars, mostly midgets, as well as bullock carts, thousands of cycles, and rickshaws.

New Delhi, the national capital, is less than thirty years old and much like Washington in plan. It has some of the best hotels in Asia, fine parks, striking but not ornate federal buildings, and a cosmopolitan population.

Bombay, Calcutta, and Madras are like

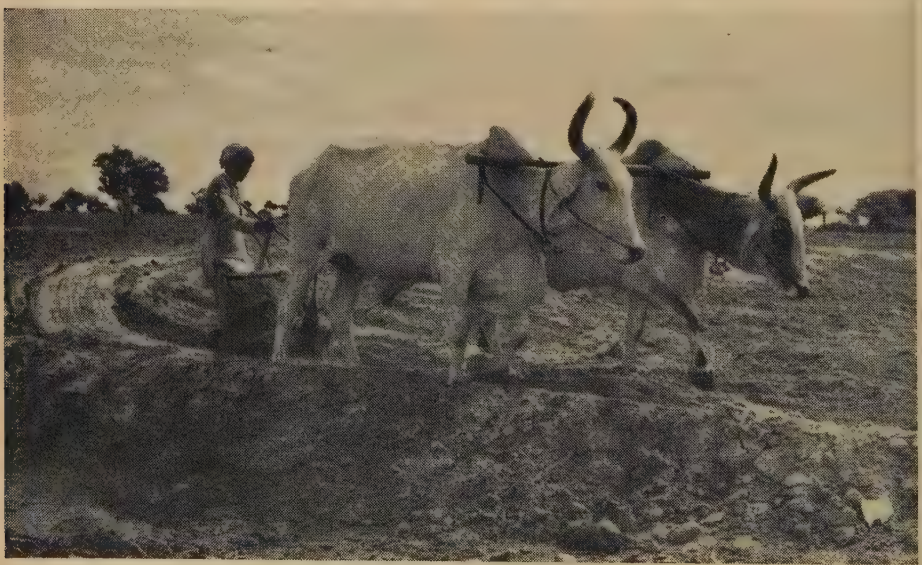
Dr. Wolseley, professor of journalism at Syracuse University, recently spent fourteen months in India to establish a department of journalism at Hislop College, a Christian institution affiliated with Nagpur University.

seaports everywhere, but they also have large hospitals, world-famed universities, and broad thoroughfares. And, like all Asian cities, each has slums, miles of shacks and huts, rundown neighborhoods, and millions living in poverty. Calcutta, particularly, is flooded with refugees from East Pakistan who crossed the borders with almost nothing. They sleep on window-ledges, on pavements, in parks, and in terminals—anywhere. As in the old India, beggars are constantly about these cities. But now some effort is being made by government and religious bodies to reduce their number by finding work for them.

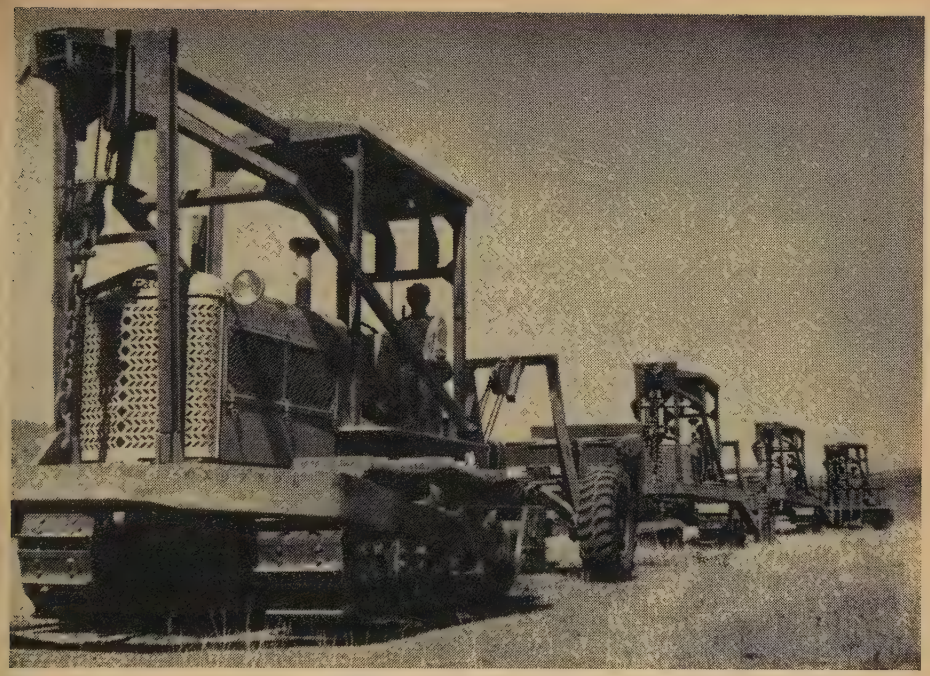
India's villages are far from modern in any way, although some of the 580,000 are less primitive than they were in the days of British India. Medical caravans visit them. Educational units equipped with audio-visual aids call at times and stay for weeks. Whole communities, in some areas, have responded dangerously to the wiles of the Communists ("We have nothing to lose"). But for the first time, during 1951-52, more than one hundred million villagers voted in the world's largest democratic national election. They are becoming more aware of government outside the village itself.

Going from one village to another is the revered follower of Gandhi who thinks redistribution of land the key to solving many village troubles. He is Acharya Vinobe Bhave, an elderly man who lives as frugally as did the Mahatma and is the rallying point for the believers in complete self-denial. Next to Nehru he is the most widely followed national leader in modern India.

India is a country of hard-working people, millions of whom are trying to win a race with unbelievable handicaps. Being only 15 per cent literate, and mainly engrossed in day-to-day survival, the mass of the population is unaware of national problems and of the handicaps facing those who struggle to solve them. Almost any one of those problems is enough for a wealthy, experienced na-



This Is the Old India
Plowing with oxen is still common



THIS IS THE NEW INDIA
Line of tractors ready for work on farm in Bhopal

tion like the U.S. to tackle. For India, a new republic, the task seems impossible. Here is a glimpse of the situation:

Unemployment. Estimates of the amount range from 25 per cent to 50 per cent of the employable population. Even if we take the conservative figure the facts are staggering. Out of roughly 360 million people about 215 million are non-earning.

Poverty. The existence of great poverty naturally follows. The average earnings in India are Rupees 300 or about $59 a person a year. Admitting the far lower standard of living than in this country, even middle class families have almost bare rooms, cannot educate their children adequately, and do not have proper health care.

Health. Insufficient food, or the wrong kind, for many years has left millions weak and ready prey to all sorts of diseases. At least one hundred million are treated for malaria each year; a million die directly and another million indirectly from it. Life expectancy is twenty-seven years. Doctors and nurses are needed badly, especially in the villages, where hospitals, medicine, and equipment often are totally absent.

Weather. We from the West take India's weather very hard but it appears to be a cross for the Indian people as well. Much of the year, except in the wondrous mountains, it is dreadfully hot. The mountain areas have rigorous winters. When rains come they come in quick succession, mostly in early fall; the rest of the time the Indian plain becomes increasingly drier and dustier.

Illiteracy. The government is waging an all-out battle on this problem, with help from Americans, especially Dr. Frank Laubach, mission station educa-

tors, Point Four, and Ford Foundation experts. Fifteen major languages and many dialects complicate the situation. Primary education is compulsory in about half the states; schools and colleges generally are overcrowded and ill-equipped.

Nationalism. India is a new republic. She thinks of herself as we thought of ourselves in about 1782. She is proud of her democracy and of having won freedom, in her remarkable manner, from Britain also. She remembers that we once were a colony and we also faced and conquered some of the problems she now confronts. That will explain her unwillingness to side with anyone in the cold war. She wants no more subservience to a big power, left or right. Extreme nationalistic pride is dangerous but at the moment it seems necessary to inspire the people to be Indians before they are Hindus, Moslems, Bengalis, Tamils, Bombayites, or some other identification less than national.

In a land with many idle and with great undeveloped resources, there also is striking beauty, natural as well as man-made: the state of Kashmir, the village of Kodaikanal, the town of Darjeeling, great temples, and products of cloth, wood, gold, silver, brass, and ivory. The snowtopped Himalayas in Kashmir seem to float in a blue mist. They nearly encircle Srinagar, the capital of this much disputed province. At their eastern extreme is Darjeeling, from near which one can see the now conquered Everest and the unconquered, third-highest-in-the-world Kinchunjunga and its flanking peaks, all snowy.

Kodaikanal is in south India, near the triangle's tip, and a haven for Christian missionaries from all over southeast Asia. It competes for their favor with Landour in the north as a place of escape from the burning plains. This village is 8,000 feet up in the Palni Hills. Rice paddies and banana plantations spread for miles about.

In India the Christian is a minority. At one and the same time powerful Hindu leaders, like the vice president, Dr. Radhakrishnan, acknowledge their debt to their Christian education, or like the home minister, Dr. Khatju, attack the idea of foreign Christian missionaries being in India. Within India are many Christian works, unmeasured Christian influence, and about ten million Christians, both missionary and Indian, who no longer have the strong arm of government to support them.

In telling what India really is like one should not omit the surprises for westerners. Middle-class Americans are sure to be unready for some experiences, sights, and conditions of India, no matter how much they read or how many Indian friends they consult.

The long movie queues, much like the lines around Radio City Music Hall. For India is the second largest movie producer in the world . . . The excellent mail service. All inter-city first class goes by air, at the regular rate. Cities provide many sub-stations and frequent home deliveries . . . The Taj Mahal, a fabulous building, especially by moonlight, but also a monument to slave labor . . . Miserable railway service. Not only often late but also uncomfortable trains—hot, dusty, dirty, slow, noisy, and worn out. A bit of new equipment now is being added.

Most astonishing and refreshing is the lack of fear of communism. Although Russia and China are not far off, the Indian people are not so afraid of the Communists as we are. India's FBI (called CID) watches the Communists constantly. The laws against them are much more severe than ours. For ex-

ample, Communist publications cannot be sold on government property, such as railway stations. Otherwise there is no interference. The prime minister, Mr. Nehru, does battle with the Communists in Parliament from time to time. He has repeatedly told them to go to the country whose voice they are. But their ideas are discussed, not feared. McCarthyism is unknown in India.

India is a country of struggling people battling against mighty problems. Very few citizens are interested in tiger hunting and pig-sticking. They are more occupied with building dams, developing irrigation, clearing the land, learning how to be better farmers, constructing factories, speeding up drastic social reforms, suppressing political jealousies, and engaging in other enterprises of a new nation.

That is what India *really* is like.

"We Want to Come to America!"

By HENRIETTE LUND

Bewildered and frightened but hopeful, thousands of refugees in Europe are waiting for the chance to start a new life

EACH FAMILY that came to the Hilfswerk office in Speyer, Germany, looked bewildered. Some were clearly frightened. Others trembled in excitement. The news of the Refugee Relief Act of 1953 had spread to camp and city and village barracks, but there was also the knowledge of the many displaced persons whose hopes were destroyed when they were left "in the pipeline" on the closing of the DP Act. Now there was word of new immigration plans.

"Why do you want to emigrate to America?" I always repeated the question in English. (My chief, Dr. Empie, pays me the compliment of saying that my heart is as expansive as my German is limited!)

"WHY? WHY?" Sometimes the husband waited for his wife to speak. Sometimes her voice was choked too. Always the answer was the same, though the words in which it was framed were different. "Because we seek freedom and security" . . . "We need the chance for our children to develop normally" . . . "We want to be wanted" . . . "We seek the end of our flight."

There were upwards of eight hundred refugees with whom I counseled in Northern Germany. They were Balts, Yugoslavs, Czechs and others from behind the Iron Curtain. They were new refugees also, who had fled from Eastern Germany into the West.

They were lone persons—a man or woman or youth who had become separated from the rest of the family in the escape. They were parents with two, three and five or six children and an aged grandmother and an extra aunt or two. Primarily they were people like you and

Miss Lund, a consultant in the Division of Welfare of the National Lutheran Council, recently spent two months abroad interviewing refugees seeking resettlement in the U.S. The work she describes is supported by Lutheran World Action funds.

me: persons with hopes and fears and joys and disappointments; persons with professional and artistic skills and persons whose cracked, swollen hands spoke of hard labor.

THERE WAS the lone Rumanian who put a worn snapshot on the desk and stared at it for a few moments before he spoke. "This is my son," he said slowly. "He was 14 then, when last I saw him. He is 24 years old now. He and his mother and I had just crossed the border into Austria when they were repatriated. I do not know if they are still alive. Perhaps I can establish a home in the U.S.A. and then some day they may join me."

He was the man who kept standing outside the office building all day in the drizzling rain, just to say one more word: "Please!" I didn't have to ask him what he meant. He was pleading for someone in the U.S.A. to accept him.

The little children tugged at my heartstrings till it hurt. They sat so submissive and expressionless through the long interviews—and looked lost in a world that has not been kind to them. They have known only makeshift homes. They have slept in the upper bunks in crowded rooms and overheard the fears and anxieties of their parents. They have not had enough fresh milk and sunny playgrounds. They are called the outsiders—sometimes the outcasts—in school and community.

I tried to talk to them and to coax forth a smile or two. "What do you want to be when you grow up?" I asked one lad. The answer came quickly: "A butcher! Then there will be enough to eat if war comes."

If war comes! Even the children are afraid and uncertain.

IT IS NOT EASY to see trouble first hand, but it is inspiring to feel the faith of men, women and young people as they bare their souls. They ask simply for the chance to be useful and safe. They believe in the kindness of people.

"Will you come to our home for a cup of tea?" asked various refugee families. It is good to share, I thought, for the gift without the giver is bare. And so I used Sundays and evenings in visiting. In one home, which boasted two rooms instead of the usual one-room-with-kitchen-facilities unit, the parents and three children were housed in the one room, and the grandparents and a sister and brother-in-law in the other. The beds stood so close together that there was place for only a chair and this the grandparents took turns in using through the long day of inactivity. In a corner was a gas burner and plate. Here were people of many interests who had known a comfortable life in Estonia before the invasion. The grandfather had once visited the U.S.A. and still lived in the memory of it.

"Now I withdraw and ask only that the younger folks may have a better life over there," he said simply. He did not even want to be included in the application.

IN THE TOWN of Kassel, where several hundred persons came to the Hilfswerk office to plead for American sponsors, the local worker told me about the day in 1943 when 35,000 persons were killed in twenty minutes of bombing. The recoverable bodies were stacked high in the Kassel town square, chemical poured over them, and then they were burned in the presence of the relatives . . .

Kassel is still in ruins, and many of the dead lie under the debris. The driver spoke of his wife who has had excruciating headaches without relief since the bombing. There are many others who still suffer like her, he said. He had lost one child and his business and house were destroyed. Little wonder, I thought, that

NEW ARRIVALS IN AMERICA
Two young refugees reach a new home

the local people cannot provide adequately for the incoming "escapees and expellees" (as the refugees are now called).

The Hilfswerk workers, by the way, are the refugees' guardian angels. Their dedicated devotion, kindness and patience were truly remarkable. Great tribute is due them for their service to the homeless people with whom they deal in large numbers every day.

"If we get discouraged," said Frau Moeser at the Frankfurt office, "we think about the cross on our lovely Lutheran church. When the church was bombed and burning, the cross stayed upright and bright even after the walls of the building began to crumble. It symbolizes our faith, which must be a light to others."

I have come away from this adventure in the practice of our Lord's compassion with the conviction that each human being has a part to play in bringing peace and good will on earth. Each of us can do it if we will make an honest effort to help some other human being. It is as simple as that.

I have learned too in this contact with suffering people that, when we are obedient, God releases rich inner resources in man that help him to triumph over disaster. If this were not possible, then millions of our fellowmen in Europe would have gone down to despair—and the whole world with them.

THE TRANSPLANTING of a spiritual heritage is by no means a one-act play. Nor is it something to be achieved by legislative enactment or by a royal decree. Rather it is an organized movement of people, individuals carrying with them in heart and mind the precious truth of the Gospel, in due course binding themselves together in congregations where the Word of God is taught and proclaimed, where the sacraments are rightly administered, and where men and women of faith live and serve their Lord in Christian fellowship. It is in the church that the heritage is preserved, formally in the accepted confessions, informally but vitally in the hearts of living Christians. The transplanting of the church is in itself a transplanting of this heritage.

—J. C. K. PREUS in *Norsemen Found A Church* (Augsburg)

Learning to be Friends With Jesus

By THEODORE K. FINCK

New vacation school series will help people make friends by leading them into presence of the best Friend of all

"I WOULDN'T WANT ELLEN to know I am telling you this."

Mrs. Robinson moved her face out of the light of the afternoon sun. Had he seen a tear there?

"But I believe I feel better, pastor, talking to you about it. My husband is so kindhearted, and so devoted to daughter, that I have tried not to let him know much about it. Ellen is crushed. Again and again I've found her sobbing in her room."

The Rev. Andrew Drexel was perplexed. He had heard through the grapevine that Ellen Robinson had been turned down by Beta Sigma, the high school's leading sorority. He had wondered why; for the girl seemed likable.

"Did Ellen ever hear any more about it?"

"Well, there's a girl they call Jenny Lou who had it in for Ellen. Some told her it was Jenny Lou's doings. But there's something else, I'm sure." Mrs. Robinson dropped her voice. "Ellen doesn't seem to belong. Maybe she has some annoying traits we overlook at home. Some of her acquaintances tell her she's supercilious. Some think she's selfish. Some even claim they can't trust her. What do they mean?"

"I'm sure they exaggerate," Pastor Drexel soothed. "But their remarks, even if unfair, raise a real question: why do they *want* to criticize and hurt Ellen?"

"Perhaps you can help her," ventured the mother.

"I'll try," said the clergyman, as he took his leave. Spring's out-of-doors seemed never so refreshing.

ANDREW WALKED toward the church, where his confirmation class was scheduled to meet after school. Thinking about Ellen's heartache as he walked along, he stumbled absent-mindedly over a large, soft bundle of clothing.

"Look out there, preacher man!" called the bundle. "That's me!"

"Well, I declare!" said Andrew goodnaturedly, as he helped six-year-old Freddy Parker to his feet. "I thought I'd stumbled over a bundle of clothes!"

"You thought I was a bundle, didn't you?" echoed the delighted little boy.

"I certainly did . . . What did you do in school today, Freddy?" The pastor was casting about for conversational leads with a first-grader.

"I had a fight!" said Freddy, his little face glowing like a cherub's.

The man in Andy at first submerged the clergyman. "Did you win? . . . I mean," he repented hastily, "why did you have the fight?"

"Billy walloped me one. I socked him back. He's a bad boy."

"Why did he wallop you, Freddy?"

"I tripped him up. I don't like him." Freddy's smile was angelic.

"Fred-deeee! Fred-deeee!" came a distant voice.

Dr. Finck is an editor for the Board of Parish Education of the ULCA.

IF YOU MET JESUS ON THE STREET—*Illustration is from Intermediate-Senior workbook in 1954 vacation series*

"That's mommy. Bye, preacher man!" And off Freddy scooted.

THE PASTOR quickened his pace and reached the church a few minutes before time for the class to begin.

"Good afternoon, Lucy." One of the girls of the class was loitering near the entrance. "How's Marvin?" the pastor continued teasingly.

"I don't think Marvin likes me any more," answered the young girl seriously. Her frankness surprised Andrew. Then her expression changed to mischievousness. "Can you give me any pointers, pastor, on how to make boys like me? They think I'm poison."

Beneath the banter on the girlish face the minister read discouragement, a sense of inferiority.

"Do you try to be agreeable?" he quizzed almost mechanically. "Do you make yourself as interesting as possible?"

"What do boys like a girl to talk about?" she demanded.

Andrew tried to recall what the book on counseling he had been reading had to say on that subject—vainly. He was not sorry that the hour of starting the class had arrived. It would give him time to think up an answer for Lucy.

AS HE WALKED ALONG from the church after the class, the clergyman saw men coming home from work. They looked relaxed, he thought. Perhaps he was envious, for he himself faced a full schedule that evening.

But one young fellow who approached was not relaxed. His face wore a fixed, worried look. Andrew noticed this before he realized that the man was one of his members.

"Hello there, Jack! How are you?"

The man almost jumped, startled out of his revery.

"Why, pastor, maybe not so good." Jack stopped to talk a minute.

"Anything wrong?" searched Andy. "Sickness at home?"

"No, it isn't that. It's the office."

"What's the matter there?"

"I don't know whether it's my tongue or my temper. Maybe it's both. But everyone wants to take advantage of me. Then I argue. Then the others argue. The boss hears about it and lays me out. I always get the blame. They call me 'sourpuss.'"

Was it the pugnacious adolescent in Jack, never grown up, the pastor pondered? "But Jack, you seem to know what's wrong. Why not start agreeing with the fellows for a change?"

"They're not going to walk over me!" said Jack, the set look returning to his face. "But I'd like to talk it over with you sometime, pastor."

"SMELLS LIKE HAM for dinner, Susie," exclaimed Andrew, as he entered his house and gave his wife a hug. "I'm ready for it."

"But *it's* not ready for *you,*" countered Mrs. Drexel. "Go look over your mail while I get it on the table."

Throwing himself in his easy chair, Andrew picked up several letters and a package.

"Let's see," he said, examining them. "Reply from Norman Hutchinson. Hm! Bill for the stoles. Hm! Letter about the college drive! Hm! What's in this package?" He unwrapped it. "Oh, it's the sample packet of the new Vacation Church School Series." He glanced at the half-dozen books. *Friends With Jesus* he read at the top of all of them . . .

"Dinner's ready, Andy." He picked up one of the books and took it to the table with him.

AT DINNER Andrew told about some of the days' encounters. "They all had their troubles," he wound up. "Ellen and Freddy and Lucy and Jack. Why are there so many personality problems? It seems to me sometimes that people never grow up—even adults act like children."

"Perhaps," said Susie, while she was getting the dessert, "it's all part of growing up. That's what school is for." She poised the two servings of coconut pie in mid-air. "I'd think the schools of the church would help in those things. Christians ought to be—"

As Susie put Andrew's pie down, she saw the heading on the top of the book he had brought to the table.

"—*Friends With Jesus,*" she finished, pointing with her finger. "What's that book, Andy?"

"It's one of the new vacation series books. They just came. *Friends With Jesus* is the title of the whole series. And you've given me an idea."

"Proud I am! What?" Susie sat down and they ate their pie.

"I hadn't thought of it till just now. But every one of the difficulties I ran into this afternoon was a matter of personal adjustment. Those folks all needed to know more about how to *be* and *make* good friends. Maybe if we led our people into truer friendship with Jesus, some of the problems of human friendliness would take care of themselves."

WHEN DESSERT was finished and Susie had cleared off part of the table, she got the rest of the books and spread them out. Soon she spoke.

"Pugilist Freddy in the primary department will have *My Friend Jesus* in this series. That sounds just right for him."

"And the book Lucy and Ellen will study is called *Get Acquainted with Jesus.*" Andy glanced through it. "I honestly believe that if those young people and the others their age concentrate on this, they will see their own problems in a much clearer light."

"Here's even an adult book for Jack, Andy. And here's *Jesus Wants Friends* for the ten-year-olds. And other books for nursery and kindergarten."

"THAT DOES IT!" said the minister. "I'm going to work from here out on a magnificent obsession of my own."

"And that is?"

"That being better friends with Jesus' will make people better friends with their fellow men. As the title of the vacation series implies, the Son of God is the beginning of friendship."

Susie was always practical.

"While you're out tonight I'll call the vacation school committee and arrange a meeting. We'll get things going, but fast."

THE MAN WHO CAME BACK

By WILLIAM DINWOODIE

Her dead husband was a nice, kind man, Mrs. McCollum said tearfully—and then she learned the awful truth!

THE TELEPHONE RANG as we were finishing lunch. Father, who was one of two ministers in the small Minnesota city, left to answer it. When he returned, his face was grave.

"Is anything the matter, dear?" mother asked.

"Matter enough," dad replied. "That was the police chief on the phone."

"What did he want?"

Father finished the last of his cup of coffee and leaned back in his chair. His gray green eyes were troubled.

"IT'S THE MCCOLLUM case again."

"Wasn't he the man you buried a month or so ago?"

"That's the man." Dad nodded his head thoughtfully. "The chief asked me to conduct the funeral as a personal favor. In all my years in the ministry, I've never had a tougher job. Now it seems we buried the wrong man."

"How could that be?" mother asked. "Wasn't he identified by his widow?"

"Yes, he was. But I never thought much of her identification."

"Why do you say that, James?"

Dad leaned forward. His finger tips formed a pyramid on the table before him.

"In the first place, McCollum left his wife sixteen years ago," he explained. "She hasn't seen him since. Then again, the dead man was badly disfigured when struck by the train. I didn't see how anyone, even his widow, could identify him."

"But didn't they find some papers in his pockets?"

"Yes, there were papers addressed to J. B. McCollum, but we now know they were worthless."

"How can you be sure, dear?"

"The real McCollum was arrested on a vagrancy charge last night."

MOTHER COULDN'T have been more surprised if the ceiling had crashed.

MOTHER

Finally, she asked how they could be certain they had the right man this time.

"That's easy," dad replied. "McCollum called the chief to his cell this morning and asked him to get in touch with his wife; said he was sure she'd come down and bail him out."

"The nerve of the man! Did the chief contact Mrs. McCollum?"

"No, he called me instead; asked if I

Mr. Dinwoodie is religious news editor for the Cleveland News.

wouldn't break the news to her."

"I suppose you said you would."

"What else could I say?"

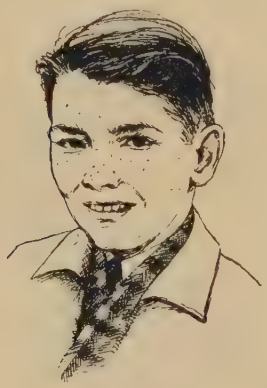
Mother thought a moment, then said, "You're pretty busy this afternoon, aren't you, James?"

"I've a wedding in the office at two. Later I planned several sick calls. Why? What were you thinking of?"

Mother looked toward me and said: "I was going to the library with Willie. Suppose we went to the McCollum house first. We could drop in at the library on the way home."

"Sure you don't mind?" Father smiled for the first time since he'd talked to the police chief.

"Not at all," mother assured him. "I'll break the news as gently as I can. It shouldn't be too hard."



WILLIE

Although I was only twelve years old at the time, I'll never forget the hour that followed. Mother cleared off the table and she and I put on our heavy coats and overshoes.

A SWIRLING SNOW was falling and there was a biting chill in the air when we left the parsonage. Lights in the store fronts on the Square were a blur in the distance. Mother trudged on ahead through the storm. I followed close behind her.

After crossing the Square, we turned into a side street near City Hall. Halfway down the block we came to the McCollum house, a small, frame dwelling, set far back from the sidewalk. Mother lifted the knocker and let it fall twice. A tall, thin woman opened the door and invited us to "come in."

As we took chairs before a coal-burning fireplace, I looked across at Mrs. McCollum. Her severe black dress, trimmed with lace at the neck, ran to her shoe tops. Her small eyes looked out of deep hollows in her bony face. Her lips were drawn in a thin line.

"You have a nice home here," mother began.

"NOT TOO BAD," Mrs. McCollum agreed. "Everything's the same as when my husband left. You've come about him, haven't you?"

"Yes, we have."

"I've something here I'd like to show you," she said.

Going to the sideboard, she took down a gilt-edged picture and handed it to mother.

"That's J.B. and me when we were married," she explained. "Nice looking fellow, wasn't he?"

Mother agreed that he was.

"He was as nice as he looked," Mrs. McCollum resumed. "Worked steady as could be at the brick plant; always brought his pay home Saturday night. I can't tell you how bad I felt when he left here one morning and didn't come back. The next time I saw him he was—"

Mrs. McCollum drew out a small, frilly handkerchief from the side pocket of her dress and began dabbing at her eyes.

Mother leaned forward and said: "There's no reason to cry. We've come with good news."

MRS. MCCOLLUM

"GOOD NEWS?" Mrs. McCollum put away her handkerchief and sat up straight in her chair. "Did J.B. leave a will? Have I some money coming to me?"

"No, it's nothing like that."

"What then?"

"Your husband isn't dead."

"He . . . he isn't dead? How do you know?"

Mother told of the call from the police chief.

"Your husband's been arrested on a charge of vagrancy," she said. "I think he'd like to have you go down to the jail and bail him out."

MRS. MCCOLLUM'S face set in bleak lines. When she spoke, her voice held the cutting edge of a whip lash.

"So that's the good news you brought me," she fairly shouted. "You came to tell me my husband couldn't even die decently. Get out . . . get out the two of you!"

Snow was still falling heavily when we left the house. As I walked along behind mother, my thoughts were a jumble. Why had Mrs. McCollum's attitude toward her prodigal husband changed abruptly when she learned he was alive? Why had she turned her hate on mother and me?

I put the questions to mother as we shook the snow from our coats in the library.

"Don't blame her too much," she cautioned me. "A return from the grave is seldom pleasant."

✠

IN ONE OF OUR western cities there were two neighbors who had a quarrel. One of them was so angry that he built a spite wall twenty feet high in order that he would never have to look upon his neighbor or his family. But when the wall was finished he found that it shut out not only the form of his neighbor but also the light of the sun. So hatred shuts out God's sunlight of the soul.

—CLARENCE E. MACARTNEY in *You Can Conquer* (Abingdon)

". . . HOW DO YOU Baptists know you have one true faith?" I chided. "Why our preacher says so!" scoffed Mamie. "Maybe our preacher says the same thing about our church!" I teased. "You'll never convince me!" Mamie shifted her books to the other hip. "Anyway, your church is full of sinners," she continued. "We weed ours out. Why, we have a trial for those who fall from grace, like old man Munster, who got roaring drunk last week. If they repent we take them into the fold again. But you Lutherans," she chided, her brown eyes fiery with delight, "you just let 'em keep on coming, black sins or not!"

—MARGARETHE ERDAHL SHANK in *The Coffee Train* (Doubleday)

ADVICE ASKED

IT WAS A BEAUTIFUL MORNING and I was aching to get out in the garden, but that would have to wait till later. Dan had put up my clothesline before he left, so when my washing was done, I'd hang the clothes and then get at my flowers.

Meanwhile, I was going to take Pastor Ittel's sermon about Family Week seriously. We do have family devotions—prayers at breakfast and a little service at the children's bedtime. But I'm bound to admit my own prayer life could stand improvement, lots of improvement.

OF COURSE, I've had an excuse. I used to keep *Light for Today* under my pillow to read before I dropped off to sleep, but then Dan started taking it with him to read during his morning coffee break which he takes at the drugstore. At first it amused me, because he did it to discourage the talkative waitress who always pestered him with her attention. The drugstore was the most convenient place on his route to stop, but the continual chatter didn't make it very restful.

He tried seeming engrossed in *The Reader's Digest* without success. She breezed right along giving him her version of Life on Main Street. Then he hit on the idea of taking the devotional booklet with him. She took a look at it, shied right off. "You couldn't tell from her expression whether she was letting me alone out of respect for my religion or because she thought I was nuts," he said. "At any rate, it worked. And now I go on reading for the good I get out of it, even on her days off."

But I'd always forget to take the booklet out of his uniform pocket before I came to bed and then I'd be too lazy to go downstairs for it. We'd just say our evening prayer and I'd drift right off to sleep. I don't know how long that would have lasted, if the pastor's sermon hadn't stirred me up.

THIS MONTH I brought home an extra booklet for myself, wrote my name on it in large letters, and tucked it in my sewing basket by my favorite chair. Now I settled myself comfortably, with a little glow of pleasure and if there was a trace of pride in the pleasure, I'm sure I was forgiven. Pride is worse to get rid of than molasses when the baby tips over a bottle of the sticky stuff!

Since I had missed the first two days of the month, I might as well read those first. I opened the booklet and the phone rang.

I wasn't even surprised. Somehow I'd been expecting it to happen. I kept on reading. "First things first," I reminded myself.

But whoever was on the phone wasn't going to take "no" for an answer. I gave in and lifted the instrument.

"Connie?" Claire's voice was apologetic. "I know I've brought you from something important or it wouldn't have taken you so long to answer. But I knew you were home because I've been at the phone here by the window for the last hour. I'd have seen you, if you'd gone out."

"Keeping tabs on me, are you?"

"Not purposely, but I have a list from here to next week to call for this PTA meeting and I wondered whether you'd call some of them? The main speaker is supposed to be quite humorous and I think everyone will have a good time. But the main thing is to get support for this released-time movement, you know, so we want to get as good a turnout as possible. The faithful always come to this big general meeting, but scads of people don't bother. We don't want them to be able to say something was railroaded without their having a chance to express themselves."

"Was that meant for a pun?"

"Pun? Did I make a pun? But, seriously will you call some of my list?"

If Claire was too engrossed to see the funny side of a situation, she must be in dead earnest. "Of course I'll call a few people, if it doesn't have to be done till around noon."

"That's a better time to call, anyhow, I guess. They won't take so long to talk. Got a pencil?"

When I had hung up, I tucked the list under the phone and went back to my reading. I had just found the Scripture reference when the phone rang again. This time I gave in at once to get the conversation over.

"Fox Cleaners calling. Have you stored your fur coat, ma'am?"

I made quick work of that one, then felt a bit ashamed. The poor woman was only doing the work she was paid to do. And who knows maybe someone was sitting around letting moths eat holes in her natural mink because she was too lazy to have it stored. Perhaps my caller was doing a service to humanity! Service, my foot! It was an infringement of my privacy. I plopped into my chair, feeling more than a little ruffled.

But my annoyance didn't go very deep, for in a few seconds of concentration my mind was clear enough to know what I was reading and to have a feeling of reverence as I prayed the prayer written there. As I laid aside the little book, I sat for a few minutes longer before starting my morning's work. I had to remind myself that putting first things first didn't mean skipping the rest of my program. Sitting still wouldn't hang my wash.

When I'd put in a second load, hung the first, and pulled a few weeds in the garden, I remembered Claire's list. Too bad the phone wasn't outside. It seemed a pity to leave the beauty of the morning. But there's a nice side to almost everything. It's a real pleasure to come in through our nice dining alcove after all the years it was such a terrible old shed.

As I went up the back steps, the front door bell was chiming. Taking time for only the briefest wave of the powder puff at my nose, I hurried through the house. At the door stood Mrs. Lightman.

"Throw me out quickly, if you are busy," she urged. "This is a terrible time to go calling. But I was passing and I did want to thank you for making me go to the seminary last week. I've been thinking about the place and those fine young men and the wonderful work that's being done, ever since I came home. And I would never have gone if you hadn't practically dragged me."

"Why, how nice of you." I was more than a little embarrassed. "Come, sit down."

"Thanks, I will for just a minute. You see, I thought you might be a good one to ask about something else. You know so much about our church. I've been asked to teach in the primary department in the vacation church school this year. Do you think I should?"

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read ISAIAH 7:10-17

THERE HAVE BEEN many new versions of the English Bible since Wycliffe's first complete translation, about 1380. All, including the King James Version itself, have met with opposition. The most bitter condemnation comes from persons who think that the biblical supports for some cherished doctrine have been weakened.

The Revised Standard Version is no exception; considerable fury has been beating against it. A major point of attack is the passage printed here, especially its fourteenth verse. Some opponents charge the revision committee with a deliberately improper change of "virgin" in the King James to "young woman" in the revision.

The committee has declared this general position on matters of doctrine: ". . . the belief in divine revelation makes it obligatory to seek only the real meaning of every word and sentence in the Scriptures, and to express that meaning as exactly and adequately as it can be done in English." In other words, these translators, like all others, were obliged to write what the Bible *does* say, not what somebody may wish it to say.

CONCERNING THE VERSE in question the committee states, "The Hebrew text of Isaiah 7:14 uses the word *almah* which means "a young woman of marriageable age. The Hebrew word for virgin is *bethulah* which is not used here. In Matthew, which is written in Greek, the word at 1:23 is *parthenos* which is the Greek word for virgin. Matthew is here quoting the Septuagint translation of Isaiah 7:14, where the Greek word *parthenos* is used."

(King James Version)

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

For before the child shall know to refuse the evil, and shall choose the good, the land that thou abhorrest shall be forsaken of both her kings.

The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

(Revised Standard Version)

"Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted. The Lord will bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria."

(Isaiah 7:14-17)

The committee points out further that no change in doctrine is called for by the RSV and cites its New Testament renderings of Matthew 1:18-25 and Luke 1:26-38. There we read, for example in Matthew 1:18, "Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit."

Personal Problem Clinic

Domineering

QUESTION: Matt was once a good husband and home partner, but I hardly know how to classify him today. He had a hard struggle with his business for a number of years. Then he began to achieve success, and had to enlarge the quarters. But as he got ahead he became increasingly self-satisfied and domineering at home.

For the past three years he has been ruling our home like a king. Our four-year-old son, Andy, and I are constantly shoved into the background, while Matt struts and issues orders. He seems to think he should order us around as he does the men and women who work for him. Not so many years ago he would talk various things over with me, listen to my suggestions, and give me consideration, but that day is gone.

REPLY: Some people, when they have achieved some degree of success, get inflated ideas of their importance. They like to boast about being "self-made men." Some, while assuming a hard-boiled attitude toward those who work for them, maintain a tender attitude toward their families. Others reverse the order. Really big persons — mature individuals — keep their balance, and try to deal with everyone in a Christian manner.

Depending on the factors involved, Matt may not realize how much he has changed and how he appears to others—especially to his wife. The remedy is probably to be found in a tactful, pleasant approach.

Often enough the wronged person has to take the initiative toward remedying matters and pay a further price of kindness and patience. Find or create a suitable occasion—a birthday, anniversary, or an arbitrary date—and make it a festive occasion. It can take place after the baby has gone to slumberland. Present a gift and have his favorite refreshment. Talk about your problems and methods in handling Andy. Inquire about Matt's problems and show an interest in them. Invite his suggestions toward meeting your difficulties. Ask for his ideas as to how your home life may be improved, in the hope that he will invite your suggestions. If he doesn't, lead into the problem as diplomatically as you can, and talk it over as pleasantly as possible. Express the idea that the finest family life involves mutual regard, large co-operation, and democratic dealings with one another.

Big occasion

QUESTION: A fellow who was in school with me not so many years ago annoyed me a great deal a few weeks ago. Jud never got through elementary school, though he was there longer than most youngsters. He is lucky to keep a job for a year—sometimes not more than six months.

Three weeks ago the PTA gave a play to raise funds for the assistance of underprivileged children. Jud was asked to be an usher, and did he ush! He reminded one of a bantam rooster crowing on the wood pile before going out to pick a fight. He ordered people around in no uncertain terms. When several people got into the wrong seats he gave them a tongue-lashing before everyone. People were disgusted.

What is one to think of such an act?

REPLY: Jud used the occasion to get something he has long wanted but couldn't attain—recognition, attention, and a little authority. As so often happens in similar situations he abused his opportunity. But don't be too hard on him even though he was wrong. It was one of the few occasions in his life when he had a chance to shine and to give orders. Perhaps it was his first chance—and it may be the last. He probably lost much more than he gained, so be as indulgent as possible toward him.

A little good-natured "razzing" by his intimates may be good medicine. How difficult it is for people—even intelligent ones—to see self as others do!

—EARL S. RUDISILL

Evangelism Is the Christian Way of Life

Theology of Evangelism. By T. A. Kantonen. Muhlenberg Press. 98 pages. $1.25.

Too often evangelism is still considered a sure-fire method of increasing church membership. It is sometimes prescribed as a cure-all for a dwindling congregation. Some churches regard evangelism as an emergency measure.

Evangelism is more than a method. It is the way of the Christian life. The author places evangelism in its true perspective, giving as the basis for evangelism God himself. The origin of evangelism is in our concept of God. Employing the framework of the Trinitarian formula, which Dr. Kantonen calls "Christian doctrine in a nutshell," he presents belief in God as the initial and all-pervading reason for evangelistic activity.

In proclaiming the gospel of God, the evangelist is to remember that sin is not merely failure on the part of man but an "insane rebellion" against God. Life is out of kilter when man has anything but God at the center. The Christian is so to present the Good News that the unbeliever either accepts or rejects Christ as Lord. When man accepts the faith which God offers, a Christian is born.

God the Creator is the first evangelist. God the Redeemer demonstrates the love that will not let man go. God the Sanctifier provides the power for carrying out his cosmic purpose of reclamation. In effect, states Dr. Kantonen, "the theology of evangelism is a theology of the cross." Evangelism is simply theology in action. From this base all evangelistic effort springs.

Through the power of the Holy Spirit the church is the instrument whereby man is confronted with the Word of God. This living church is provided with the living Word. Therefore, the "center of the thought, life, and work of the church" is this gospel of God. In the final analysis, the purpose of evangelism is "not to make men religious, but to make them Christian."

The Apostolic church was a continuation of Pentecost. Today, too, "the Easter miracle" can be "duplicated in the life of everyone who becomes a Christian." Every Christian is an evangelist. Dr. Kantonen reminds us that the Apostles who received the Great Commission were not alone in proclaiming the gospel. Christianity spread because it was primarily a "lay movement in which every member was a missionary."

This presentation of the theological basis for evangelism from the pen of one of the foremost Lutheran scholars will open a whole new vista of church life for many laymen and pastors.

E. DALE CLICK

New York City

Gospel in Everyday Language

Plain Christianity. By J. B. Phillips. Macmillan. 87 pages. $1.65.

By the time an author's fifth book is published, his reputation is established, and this is certainly true of J. B. Phillips. *Plain Christianity* follows the style of his other books and translations of the New Testament, yet is unique in that it is a collection of nine radio talks given at various intervals on British Broadcasting Company programs.

Phillips' knack of turning the pungent phrase is everywhere apparent. His message is always evangelical and Christocentric. The talks cover a variety of topics including the person of God, sin, the Holy Spirit, Christian love and a brief review of the Gospel of Mark. Since the author's translations of the Epistles and Gospels are so well known and appreciated, one talk on the purpose and method of modern translations of the Scriptures proves very interesting.

Such radio addresses are naturally beamed to "the man in the street." The book will therefore have a particular usefulness for laymen—Sunday school teachers, church councilmen, and the average church member. Its value to pastors lies mostly in the area of showing how the gospel can be made

vital and fresh, uncluttered by theological verbiage. HERBERT N. GIBNEY
Hempstead, N. Y.

Putting God to Good Use

The Inner Splendor. By Lewis L. Dunnington. Macmillan. 229 pages. $2.75.

This book is as full of fresh and live illustrations as a mince pie is of raisins. The technique of using Bible verses until they sink into memory and subconsciousness to strengthen one should bring spiritual poise and power. The chapter on busy angels is great.

I must confess that when the writer boasts of losing his orthodoxy, and justifies it by caricatures of Christianity, I bristle. And when there is fulsome praise of the Unity School of Christianity I am resentful.

This book pictures religion as just a means of gaining health, happiness, and comfort. There are powerful stories of people who won these. But there is never a line of help for the man who prays and is still sick. He would be bitterly hurt by such a book as this. This book is a warped picture of how Christianity can help. It makes God my personal flunky. HENRY SCHERER
Los Angeles

Devotional Anthology for Laymen

A Journey Into Faith. By Thomas S. Kepler. Abingdon Press. 160 pages. $2.50.

Dr. Kepler is well-known to students for his excellent anthologies dealing with recent scholarship in biblical and theological subjects. In *Journey Into Faith,* he addresses himself to the spiritual needs of laymen.

In forty brief and pointed devotional readings, Dr. Kepler presents eight major subjects: What Is Religion? The Idea of God. The Person of Jesus, The Meaning of Prayer, The Ethical Life, Sin and Suffering. The Meaning of Truth for Religion, and The Idea of Immortality.

There are more than 200 quotations from a variety of sources—50 poets (most of them modern), 51 theologians (ancient and modern), 9 biblical scholars, 4 psychologists, 45 secular writers, 20 writers on mysticism and devotional literature, 3 historians, 14 scientists, 5 artists.

The purpose of this book is described in the chapter on "Religion—the Best Armor in the World," in which the author describes the layman's quest for religious certainty as "the religion of inner values which we build up day by day through the books we read, the music we hear, the friends we enjoy, the prayers we say, the ethical acts we perform, the trust in God we cherish."

There are essentials of the Christian faith that are neglected, particularly the concept of religion as God's search for man as well as man's search for God. Nothing is said about grace and revelation. Perhaps Dr. Kepler will present us with another volume on these subjects. RAYMOND M. MILLER
Baltimore

Buber Brevities

The Way of Man. By Martin Buber. Wilcox and Follett. 46 pages. $1.

Good and Evil. By Martin Buber. Scribners. 146 pages. $2.75.

Martin Buber, known as the greatest living Jewish philosopher, is professor of social philosophy at Hebrew University in Jerusalem. His best known work—*I and Thou*—has challenged Christian theologians with its depth and insight. Of these two small volumes, *Good and Evil* consists of two essays of right and wrong in social and personal life, and *The Way of Man* is a collection of witty and pointed Hasidic stories which provide cues for a way of life.

Good and Evil provides an excellent background of mythological and biblical material in its attempt to answer the question concerning the origin of evil and the dualistic character of reality. It may appeal only to the scholar.

The Way of Man is a comparatively simple work describing the way in which religious faith can be made practically vital in human life. The underlying theme might well be stated as: "Any natural act, if hallowed, leads to God, and nature needs man for what no angel can perform on it, namely, its hallowing." ROBERT D. HERSHEY
New York City

LETTERS TO THE EDITOR

Church and Politics

SIR:

When one of your critics advises you to "stick to Christianity and leave politics to the politicians," the specter of Adolph Hitler rises again. The Nazis were eager to make a pact with the church on exactly these terms —as are the Communists in the lands they rule today.

Have we not learned from the bitter experience of our Lutheran brethren in Europe that the church, in faithfulness to him who is the Lord even of politics, dare not remain silent when—as in America today—the very foundations of human liberty, integrity, and justice are attacked? FRANKLIN SHERMAN

Chicago

SIR:

I believe it is impossible for an intelligent American to follow the utterances and activities of Senator McCarthy and not to conclude that he will employ lies and half-truths whenever he finds them useful. I believe it is your duty as a Christian and as the editor of a Lutheran publication to expose falsehood and to defend the truth. Unless a church is a defender of truth in our day-to-day lives, it is not living up to the teachings of Christ. HARRY H. HOLLINGSWORTH

Cuyahoga Falls, Ohio

SIR:

I feel that it's about time we Lutherans stopped using "separation of church and state" as a crutch to escape responsibility. McCarthy repels me not because he is fighting communism (though this is doubtful) but because he is un-Christian in his treatment of his fellow man.

DONALD W. STOUGHTON

Battle Creek, Mich.

SIR:

We can't compartmentalize religion and politics. We live in an interdependent society because of extreme specialization. We talk of Christian vocations—whether they be that of a pastor, missionary, lawyer, or politician. Politics and religion are and have to be compatible. A person cannot be a politician, and weed out Communists from the states, and at the same time say, "To the devil with the people's lives who have been ruined because of unsubstantiated evidence." EDWIN F. VON BORSTEL, JR.

Ithaca, N. Y.

SIR:

Some people do not realize that the end does not justify the means, and that sooner or later the situation will become completely out of hand. Hitler used the same method in Germany regarding the Jews to rally the German people, and the end was very disastrous for both. God and politics cannot be separated, in the sense of justice toward man and his dealings with others.

Bristol, Ind. H. K. HOLDEMAN

SIR:

The church dare never withdraw itself completely from the political scene. Against injustice wherever it is found, the church must speak. I remember Dr. Martin Niemoeller saying (back in 46) that the great sin of the German Church, during the rise of Hitler, was its failure to speak out plainly and clearly against Nazi methods.

Stony Ridge, Ohio DAVID L. SCHARF

SIR:

The idea that Christianity can somehow be divorced from daily living would leave us with no other criterion than our own selfish interests when we face the decisions of the world. MRS. HARRIET PEARSON

Long Beach, Calif.

SIR:

I personally am for the whole gospel of salvation by the blood of Christ. I deplore both the narrow "soul alone" salvation of revival fundamentalism and also the no-gospel socialism of modernism. I deplore both the tyranny of godless communism and the tyranny of demagogic anticommunism. Preachers are needed to show up communism's sins, anticommunism's sins, and to direct the way toward a more Christ-honoring nation under God. This isn't "politics" as much as it is the ordinary ministry of God, the Creator, Redeemer, Sanctifier, and Lord of all. GORDON ZIRKLE

Wardensville, W. Va.

CALIFORNIA

Five Summer Camps Will Be Held in Pacific Southwest

By HOWARD L. LOGAN

Los Angeles—Youth camps in all areas of the Pacific Southwest area, from Arizona to Hawaii, are planned this summer. At the Mt. Cross Bible Camp, a National Lutheran Council project in which ULC churches of northern California co-operate, the camping program begins July 3 and extends through Aug. 28, providing for juniors, intermediates, and seniors. The Rev. George Flora, ULC pastor at San Jose, is president of the camp board.

At Camp Yolijwa, Seven Oaks, Calif., the synodical camp program, again under the direction of the Rev. John Foerster of Redlands, will be held for juniors, intermediates, and seniors beginning June 28 and running through mid-August. A new camp site has been purchased at Oak Glen, but occupancy is not scheduled until at least 1955.

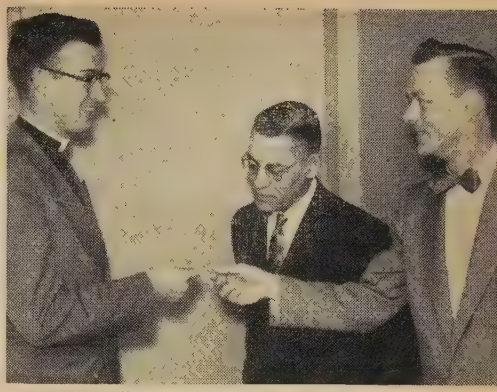
Other areas of the synod will be having camps, with one in the Hawaiian Islands and one in the Fresno area. The Pine Cross Camp for churches of Arizona is scheduled for the last week in June at Prescott, Ariz. This is an NLC camp program.

Confirmands' rallies in all areas of the Pacific Southwest Synod were arranged by the parish education committee as follows: at Phoeniz, Ariz., with the Rev. Franklin Schott as speaker . . . Berkeley, Calif., the Rev. Ross Hidy, speaker . . . Fresno, with the Rev. Grant Olson, speaker . . . Los Angeles, with the Rev. C. V. Tambert, speaker . . . Sacramento, with the Rev. George Steffins in charge, and San Diego, with the Rev. Vlad Benko in charge.

The Southern Conference Brotherhood, under President Hoeftman, recently held its annual spring rally at Grace Church, Culver City. The Rev. James K. Friedrich, president of Cathedral Films and an Episcopal clergyman, was the speaker. The Brotherhood also sponsored a meeting with Dr. Thomas Cline, of the ULCA Board of Pensions, for laymen at First English Church, Los Angeles. Dr. Cline also met with retired clergymen and missionaries at the California Home for the Aged, and with Pacific Seminary students and representatives of northern California congregations recently in Berkeley.

Lutherans in politics: The Rev. John Stump, Church of the Foothills, La Canada, is candidate for local school board. State Senator John Thompson, member of Grace Church, San Jose, and Mayor Milo Dellman of South Gate, Calif., member of St. Luke's Church, Huntington Park, are candidates for re-election.

The Rev. Lyle Burns was recently installed as pastor of Grace Church, Phoenix, Ariz. He joins two other former presidents of synods who are now members of the Synod of the Pacific Southwest. Dr. Burns served as president of Rocky Mountain Synod; Dr. William Klover served as president of the Kansas Synod and is now at Santa Monica, and the Rev. Vernon Kotter of Reno was Michigan Synod president.



"The Key Is Yours"

New Texas congregation, Reformation at Garland (organized 1952) has acquired a parsonage for its pastor, the Rev. Norman H. Suhr. Key was presented on dedication day by Jack Lindblom of church council. Assisting in dedication was Pastor W. J. Hoebel (center) of Dallas. Congregation is now enlarging its small chapel to provide for increasing membership

CALIFORNIA . . .

The Lutheran Businessmen's Club of Los Angeles recently held its annual meeting at which time Dr. Charles Foelsch, president of Pacific Seminary, spoke on "We Stand Where Luther Stood." Layman J. Henry Neibanck relinquished the reins after two years of fine leadership. Judge Clarence Runkel was toastmaster.

The Women's Missionary Society of the synod held its annual convention at Trinity Church, Long Beach, with a program including Dr. Arthur Knudten, the Rev. L. S. G. Miller speaking on Japanese work, Mr. and Mrs. A. C. Neubauer speaking on Liberia, and Mrs. John de Haan representing the Rocky Boy Mission. Dr. E. Theodore Bachmann of the seminary faculty spoke on the World Mission of the Church.

Faith Church, Phoenix, Ariz., the Rev. Frank Clutz pastor, recently began construction of a church building, continuing a six-year building program which has gone on almost constantly . . . Ground-breaking rites were held recently for Immanuel Church, Mountain View, Calif., the Rev. Peter Schroder pastor.

An honorary doctor of laws degree will be presented to Ritz Heerman, superintendent of the Lutheran Hospital Society of Southern California, by Midland College. A doctor of divinity degree will be presented to President-elect Carl V. Tambert of Glendale by Carthage College.

The Rev. Guy L. Hudson has resigned as pastor of Beverly Hills Church on the advice of his physician. He has served this congregation for many years. During his pastorate a new church was erected. He had also served Grace Church, Richmond.

The following seniors at Pacific Seminary have accepted calls to the Pacific Southwest Synod; Richard Bennett to St. Paul's Church, Monterey Park; Robert Varblow, to a new mission at Walnut Creek, Calif.; Harry Durkee, to St. James' Church, Richmond. Philadelphia Seminary student Donald Moyer has accepted a call to Good Shepherd Church, Concord, Calif. Kenneth Olson, senior student at Northwestern Seminary, and second son of layman Gilbert Olson of Phoenix, Ariz., to enter the ministry, has accepted a call from the Board of American Missions to Canoga Park, Calif. His father is a member of the commission now studying the structure of the ULCA.

Two congregations have already oversubscribed their 1954 LWA quotas. The Lutheran Church of Honolulu, the Rev. Glen Balsley pastor, paid 145 per cent of its quota, and St. Michael's Church, Berkeley, the Rev. Ross Hidy pastor, paid 124 per cent of its quota, both in March.

St. Mark's Church, San Francisco, recently engaged a new parish worker-secretary, Miss Irene V. Cole. Miss Cole comes to her new assignment with considerable experience in Hawaii, working with service people and "Y" organizations.

NOVA SCOTIA

Synod's New Congregation Surmounts Financial Crisis

By DOUGLAS A. CONRAD

HALIFAX—Members of the mission congregation of the Church of Our Saviour in Dartmouth met at a loyalty dinner recently to discuss plans for financing a church building. If the building program is to proceed on schedule, they learned, it would be necessary for members to subscribe an additional $5,000.

On the following Sunday a service of consecration was held, when men and women made themselves ready for an every-member visit. On the following Sunday at a service of thanksgiving Pastor Richard E. Bieber announced that the goal had been oversubscribed.

Ground-breaking ceremony for the new church took place April 25. Synod President C. H. Whitteker and Pastor L. G. Bald of Lunenburg participated.

Other building programs planned this summer throughout the synod are a new church in West Northfield (the Rev. W. L. Myra, pastor), a new parish hall at Middle LaHave (the Rev. L. L. Batdorf, pastor), an education building at Halifx (the Rev. Douglas A. Conrad, pastor).

SUMMER CAMPING PROGRAM IN THE UNITED LUTHERAN CHURCH

Fifty-five camps will be operated this summer in the United States and Canada under the auspices of ULC synods or agencies. A complete list compiled by the Parish Education Board is printed here, including the name and address of the person from whom full information about the camp program may be obtained and the camp schedule.

CALIFORNIA

Camp Yolijwa (Pacific Southwest Synod), Seven Oaks
Rev. John D. Foerster
908 Church St., Redlands, Cal.
Jr. boys July 5-19; Jr. girls July 19-26; Int. boys June 28-July 5; Int. girls July 26-Aug. 2; Sr. boys June 28-July 5; Sr. girls Aug. 2-9

COLORADO

Camp Trojan (Rocky Mountain Synod), Boulder, Colo.
Mrs. Edna Bugdanowitz
2501 Grape St., Denver, Colo.
Int., Sr., Y.P. Aug. 23-30

FLORIDA

Camp Emmanuel (Florida Synod), Groveland, Fla.
Rev. W. J. Moretz
3605 11th Ave. West,
Bradenton, Fla.
Int., Sr., Y.P. June 20-26; Primary, Jr., Adult June 26-July 3)

ILLINOIS

Camp Lu-So-Co (Illinois Synod, Southern Conf.)
Lake Benton, Ill.
Camp Lu-Cen (Ill. Synod, Central Conf.)
East Bay Camp, Lake Bloomington, Ill.
Rev. Ray O. Zumstein
216 West Cook St.,
Mount Pulaski, Ill.
Int., Sr. July 4-10
Northern Illinois Lutheran Youth Camp (Ill. Synod, Northern Conf.)
Long Lake, Ill.
Rev. John E. Cooperrider
4208 N. Keeler Ave.
Chicago 41, Ill.
Jr. July 18-24, 25-31; Int. July 11-17; Sr. June 27-July 10

INDIANA

Camp Lutherwald (Indiana Synod), Howe, Ind.
Donald M. Dow
Lutherwald, R.R. 1, Howe, Ind.
Jr. June 20-July 11; Int. July 18-Aug. 8; Sr. Aug. 8-15; L.L. Aug. 15-21; Music Conf. Aug. 22-24; Brotherhood June 11-13; W.M.S. June 16-19

IOWA

Lutheran Youth Camp (Iowa Synod)
West Lake Okoboji, Milford, Ia.
Rev. Richard Otten
Princeton, Ia.
Int., Sr., Y.P., Family Aug. 16-22

KANSAS

Camp Wa-Shun-Ga (Kansas Synod)
Junction City, Kan.
Rev. J. Franklin Shirck
Greenleaf, Kan.
Jr. July 4-9; Family July 9-11; Int., Sr. Aug. 22-27; L.L. Aug. 27-29

KENTUCKY

Lutheran Leadership School (Kentucky-Tennessee Synod)
Center College, Danville, Ky.
Rev. John H. Evans
2040 Sherwood Ave.
Louisville 5, Ky.
Jr., Int. July 11-17; Sr., Y.P., Adults July 25-31

MARYLAND

Lutheran Youth Camp (Ministers' Conf. and Inner Mission Soc. of Baltimore)
Jolly Acres, White Hall, Md.
Rev. Howard F. Reisz
507 Park Ave., Baltimore 1, Md.
Int. Aug. 15-21; Sr. Aug. 22-28
Summer School for Church Workers (Md. Synod)
Hood College, Frederick, Md.
Rev. Ralph H. Miller
111 First Ave., Brunswick, Md.
Int., Sr., Y.P., Adults July 18-24

MASSACHUSETTS

Lutheran Summer Camp
Lawrence, Mass.
Rev. Fredrik P. Nissen
218 Berkeley St.
Lawrence, Mass.
Int., Sr., Y.P., Adults Aug. 22-27

MICHIGAN

Lutheran Summer Camp (Michigan Synod)
Gun Lake, Shelbyville, Mich.
Registrar 16722 Fielding
Detroit, Mich.
Jr. June 27-July 11, July 25-Aug. 8; Int. July 11-25, Aug. 8-22; Sr. Aug. 22-29; Y.P., Adults Aug. 29-Sept. 5

MINNESOTA

United Lutheran Camp of Minnesota (Northwest Synod, Central Conference)
Green Lake, Chisago City,
Rev. Lloyd Zaudtke
Long Lake, Minn.
Jr. July 18-24, Aug. 1-7, Aug. 15-21; Int. July 11-17, July 25-31, Aug. 8-14; Sr. July 4-10; Y.P. June 25-27

MONTANA

Montana Lutheran Bible Camp (Northwest Synod, Western Conference)
Clydehurst on the Boulder, McLeod, Mont.
Rev. Forrest J. Clark
126 South Sixth St.
Livingston, Mont.
Family July 18-24

NEBRASKA

Synodical Youth Camp (Nebraska Synod)
Camp Sheldon, Columbus, Neb.
Rev. Ralph E. Rangeler
Box 126, Beatrice, Neb.
Int., Sr., Y.P. Aug. 15-20
Camp Wan-A-Tu-A (Midwest Synod Luther League)
Niobrara State Park, Niobrara, Neb.

Rev. Ralph L. Ritzen
1420 N. Madison
Fremont, Neb.
Int., Sr. June 20-25

Midland Summer Assembly (Nebraska Synod)
Midland Col., Fremont, Neb.
Rev. J. Ernest Messer
316 West 20th St.
Falls City, Neb.
Int., Sr., Y.P., Adults, W.M.S. Aug. 8-13

NEW JERSEY

Camp Beisler (N. J. Synod)
Port Murray, N. J.
Miss Catherine Biederman
47 Van Ness Terrace
Maplewood, N. J.
Jr. July 4-17, Aug. 1-7; Int. July 18-31; Sr. Aug. 8-21; Y.P. Aug. 22-28

NEW YORK

Camp Trexler (Lutheran Boys' Work Foundation, Inc.)
Lake Stahahe, Interstate Park Seven Lakes Drive, Southfields, N. Y.
Rev. Elmer C. Dressel
1550 Unionport Road
New York 62, N. Y.
Jr., Int., Sr. boys July 3-Aug. 28

Camp Ma-He-Tu (Lutheran Girls' Camp Association)
Lake Kanawauke, Interstate Park, Bear Mountain, N. Y.
Dr. Paul C. White
231 Madison Ave.
New York 16, N. Y.
Jr., Int., Sr. girls July 3-Aug. 28

Lutheran Summer School for Church Workers (N. Y. and N. E. Synod)
Silver Bay on Lake George, New York
Dr. Paul C. White
231 Madison Ave.
New York 16, N. Y.
Y.P., Families July 24-30

Silver Lake Youth Conference (N. Y. and N. E. Synod, Western Conference)
Silver Lake, New York
Rev. Edward Uthe
33 Grove St., Rochester, N. Y.
Sr., Y.P. Aug. 22-29

Pinecrest Leadership School (N. Y. and N. E. Synod and L.L. and W.M.S.)
Camp Beisler, Port Murray, New Jersey
Miss Ruth Mortenson
144 Hale Ave., Brooklyn, N. Y.
Y.P. Aug. 29-Sept. 6

NORTH CAROLINA

Lutheridge Assembly (N. C., S. C., Ga.-Ala. and Miss. Synods), Arden, N. C.
Rev. J. Lewis Thornburg
Box 1526, Hickory, N. C.
Jr. July 4-10, July 11-17; Int. June 20-26, June 27-July 3; Sr. June 13-19; Jr., Int., Sr. Aug. 8-21; Church Workers July 25-31; General Assembly Aug. 1-7; Church Music Aug. 22-28

NORTH DAKOTA

North Dakota Bible Camp (Western Conf., Northwest Synod)
Trinity Lutheran Fellowship Camp, Long Lake, Detroit Lakes, Minn.
Rev. A. N. Campbell
1425 5th St., S., Fargo, N. D.
Jr., Int., Sr., Y.P. July 11-17

OHIO

Camp Mowana (Ohio Synod)
R.D. No. 2, Mansfield, Ohio
Rev. Richard W. Powell
20 South Third St., No. 238
Columbus 15, Ohio
Jr. June 27-July 3, July 4-10, July 11-17, Aug. 1-7, Aug. 8-14; Int. June 20-26, July 18-24, July 25-31, Aug. 15-21, Aug. 22-28; Sr. and Y.P. Aug. 29-Sept. 4

Lakeside Lutheran Summer School (Ohio Synod)
Lakeside, Ohio
Rev. Willard H. Borchers
27 N. Saint Clair St.
Dayton 2, Ohio
Int., Sr., Y.P., Adult, Family July 4-10

Chautauqua Lutheran Assembly (Ohio Synod)
Chautauqua, Ohio
Rev. Paul L. Bressler
243 N. Main St.
Germantown, Ohio
Jr., Int., Sr., Y.P., Family July 18-23

OKLAHOMA

Camp Luth-A-Homa (Midwest Lake Murray, State Park, Cam No. 1, Ardmore, Okla.
Miss Grace Dambold
6701 S. Sante Fe
Oklahoma City, Okla.
Sr. and Y.P. Aug. 7-14

OREGON

Camp Colton (Pacific Synod Southern Conference)
Colton, Oregon
Rev. John L. Cauble
343 N. Church St., Salem, Ore
Jr. July 18-24; Int. July 25-31
Sr. July 31-Aug. 7

PENNSYLVANIA

Camp Lutherlyn (Pittsburgh Synod), Prospect, Pa.
Rev. S. S. Shaulis
Greenwood Village, R.D. No. 5
Butler, Pa.
Jr. boys July 10-17, 24-31; Jr girls July 31-Aug. 7, 14-21
Int. boys July 17-24, 24-31
Int. girls Aug. 7-14, 14-21
Sr. June 22-July 3, 3-10
Aug. 21-28; L.L. Aug. 28-Sept. 4

Summer Assembly (Pittsburgh Synod)
Thiel College, Greenville, Pa.
Walter Kuhn
Thiel College, Greenville, Pa.
Sr. and Y.P. July 11-16

Camp Sequanota (Central Pa. Synod, Allegheny Conf.)
Jennerstown, Pa.
Rev. Roderic N. Senft
Jennerstown, Pa.
Jr. boys June 14-21, June 21-28; Jr. girls July 19-26, July 26-Aug. 2; Int. boys June 28-July 5; Int. girls Aug. 2-9, Aug. 9-16; Sr. July 5-16

Camp Susquehanna (Central Pa. Synod, Susquehanna Conference)
Susquehanna University, Selinsgrove, Pa.
Rev. Adam P. Bingaman
Montgomery, R.D. No. 1, Pa.
Jr. June 27-July 3; Int., Sr. June 20-27

Camp Juniata (Central Pa. Synod, Juniata Conference)
Reedsville, Pa.
Rev. John E. Stambaugh
119 E. Main St., Belleville, Pa.
Jr. boys July 4-11; Jr. girls July 11-18; Int., Sr. July 18-Aug. 1

Gettysburg Assembly for Church Workers (Central Pa. Synod)
Gettysburg College
Gettysburg, Pa.
Rev. Howard O. Walker
946 N. George St., York, Pa.
Sr., Y.P., Adults July 11-17

Camp Nawakwa (Board of Parish Education)
Arendtsville, Pa.
Rev. Reginald W. Deitz
116 S. Hay St., Gettysburg, Pa.
Jr. boys July 5-Aug. 16; Jr. girls June 14-July 5, Aug. 16-30; Int. boys June 21-28; June 28-July 5; Int. girls July 5-12, 12-19; Sr. boys Aug. 17-30; Sr. girls July 20-Aug. 16

TEXAS

Youth Camp (Texas Synod)
Texas Luth. Col., Seguin, Tex.
Mrs. A. M. Bennetzen
Box 4365, Station A
San Antonio, Tex.
Int., Sr., Y.P. July 18-25

VIRGINIA

Powell's Fort Camp for Luth. Youth (Virginia Synod)
Wood stock, Virginia
Rev. Allan H. Fenner
230 N. High St.
Harrisonburg, Va.
Jr., Int., Sr. Aug. 21-28

Massanetta Summer Assembly (Virginia Synod)
Massanetta Springs Hotel, Harrisonburg, Va.
Rev. Charles Tusing
Pulaski, Va.
Sr., Y.P., Family Aug. 9-15

WASHINGTON

Camp Lutherwood (Pacific Synod, Northern Conf.)
Lake Samish, Bellingham, Wash.
Rev. Edwin Johnson
1731 Wetmore Ave.
Everett, Wash.
Jr. June 27-July 3; Int. July 4-10; Sr. and Y.P. July 11-17

Pacific Synod Summer School (Pacific Synod)
Bellingham, Wash.
Rev. Russell Luke
128—23rd Ave., N. E
Seattle 55, Wash.
Y.P. and Family Aug. 8-14

WEST VIRGINIA

Camp Luther (West Virginia Synod), Cowen, W. Va.
Rev. Donald D. Anderson
47 S. Main St., Keyser, W. Va.
Jr., Int. June 13-26

WISCONSIN

Illinois Lutheran Leadership Camp (Illinois and Wartburg Synods)
Lake Geneva, College Camp, Wisconsin
Rev. Henry Neal
R.R. No. 1, Rock City, Ill.
Y.P. and Adults Aug. 15-22

United Lutheran Camp (Northwest Synod, Wis. Conf. and Wartburg Synod)
Pine Lake, Route No. 2, Waupaca, Wis.
Rev. C. A. Kipps
Route 2, Waupaca, Wis.
Jr. Aug. 1-7; Int. July 4-10, Aug. 15-21; Sr. Aug. 22-28; Adult and Family Aug. 29-Sept. 4; Family June 27-July 3; L.L. Aug. 8-14; Women of the Church July 25-31

CANADA

Mulhurst Bible Camp (Alberta Conference)
Pigeon Lake, Mulhurst, Alberta, Canada
Rev. A. R. Wilke
Spruce Grove, Alberta
Jr., Int. July 18-25; St. July 11-18

Kamp Katepwa (Saskatchewan Conf., W. Canada Synod)
Lebret P.O., Saskatchewan
Rev. Otto E. Goos
Markinch, Saskatchewan
Jr. July 18-25; Int. July 12-18; Sr. July 25-Aug. 1.

Sunrise Lutheran Camp (Icelandic Synod)
Husavick, Manitoba, Canada
Mrs. H. G. Henrickson
208 Lenore St., Winnipeg, Can.
Jr. boys July 21-29; Jr. girls July 29-Aug. 6; Int. boys July 13-21; Int. girls Aug. 6-14; Sr. boys July 5-13; Sr. girls Aug. 15-23

Lake Brereton Camp (Manitoba Dist. Luther League)
Rennie P.O., Manitoba, Can.
Miss Ella Kurbia
634 Home St.
Winnipeg, Manitoba
Jr. and Int. boys July 11-18; Jr. and Int. girls July 18-25; Sr. Aug. 22-29; Young Adults July 25-Aug. 1.

Lutheran Summer Camps (Canada Synod)
Camp Edgewood, Eden Mills, Ontario, Canada
Rev. John A. Arbuckle
Waterloo College
Waterloo, Ontario
Jr. Boys July 18-31; Jr. girls Aug. 15-28; Int. boys July 4-17; Int. girls Aug. 1-14; Sr. Aug. 29-Sept. 4

Lutherlyn Camp (Luther League of Eastern District, Canada Synod)
Laurentian Point, Chalk River, R.R. No. 1, Pembrooke, Can.
Rev. J. M. Zimmerman
454 Miller St.
Pembrooke, Canada
Jr., Int., Sr. Aug. 6-16

Youth Camp and Training School (Can. Synod L.L.)
Geneva Park, Lake Couchiching, Ontario, Can.
The Rev. Eric Reble
Box 220, Bridgeport, Ontario
Y.P. June 26-July 3

Lutheran Youth Camp (Nova Scotia Synod)
Lake Musha-mush, Mahone Bay, Nova Scotia
Rev. James Slack (girls camp)
Midville Branch, Nova Scotia
The Rev. W. L. Myra (boys' camp)
New Germany, Nova Scotia
Jr., Int., Sr. Boys July 14-23; Jr., Int., Sr. girls July 5-14

GEORGIA-ALABAMA

Churches Don't Spend Enough Money on Radio, TV

By FRANK C. JONES

ATLANTA—"What makes a good religious radio or TV broadcast?" was the topic of discussion at the April meeting of the Chri tian Council of Atlanta. Clergymen, loc TV program managers, a production e gineer, and the vice president of the Pro estant Radio Center in Atlanta, shared the discussion.

"Two large soap companies—Procter an Gamble, Colgate—spent in 1953 over $4 million on radio and TV, while all Pro estant churches combined spent less tha $3 million," said the Rev. Ernest Arnol vice president of the Protestant Radi Center.

Mr. Don Naylor of Atlanta's CBS statio WAGA-TV said most stations are anxiou to give free time for religious programs good quality. "This Is the Life," Missou Synod's weekly TV series was cited by M Naylor as an example of the type of re ligious productions stations welcome.

REDEEMER LUTHERAN CHURCH pioneere in Atlanta by providing noon midwee Lenten services for business people in th downtown area. After canvassing the area within a ten-block radius of Redeeme Church, few Lutherans were found among the 5,000 office workers. At the first service about 50 people were expected; 145 came Attendance increased each week, with over 300 attending the fourth service.

In the 20-minute devotional periods following a luncheon, Dr. John R. Brokhoff presented a series of meditations on "What the cross can do for you." Attendance statistics indicated that people from 20 denominations attended the services, of whom fewer than 10 per cent were Lutheran.

Dr. Brokhoff was guest preacher at the Easter sunrise service of Southwest Atlanta sponsored by Protestant churches.

In Atlanta Lutheran Good Friday three-hour services were held in three sections of the city simultaneously for the first time, at Redeemer Church, downtown, at Messiah Church, Decatur, and at Peachtree Road Church, northeast.

DR. RAYMOND D. WOOD conducted noon Lenten devotions daily at Ascension Church, Savannah. The city's traditional Good Friday three-hour service was held at Ascension Church with all ULCA pastors, choirs,

Away Down South
In the Heart of Miami

Holy Trinity Lutheran Church

200 S. W. Eighth Avenue
Miami, Florida

CHARLES J. HARRIS, Pastor
Holy Communion Monthly—First Sunday—8:30 A.M.
The Service 11:00 A.M.
" . . . where sin and pain find healing"

Clara Maass Memorial Hospital
(Lutheran Memorial Hospital)
School of Nursing

Three-year accredited course,
School affiliated with Upsala College.

Applications now being considered for
September 1954 and 1955

For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

CARTHAGE COLLEGE

The choice of a college is of primary importance to later success in life. Enroll your children in a Lutheran college . . . today!

Write—Director of Admissions
Carthage College, Carthage, Ill.

and congregations participating. Dr. Wood was guest preacher at the Savannah community-wide Easter sunrise service in a drive-in theater . . . Ascension Church celebrated the settlement of a $121,900 renovation and redecoration debt on March 21 with Dr. William C. Schaeffer, a ministerial son of Ascension, as guest speaker.

With two new ULCA congregations and one Missouri Synod mission organized already in 1954 in the Atlanta area, mission developer Russel J. Crouse began work Mar. 1 in the newest field of this area, Forest Park.

Pastor W. Dexter Moser reports that Shades Valley Church, Birmingham, Ala., has doubled its membership at its second anniversary. This is a case of the oldest denomination moving into the oldest church property of the area.

Cecil B. DeMille's classic film *King of Kings* was shown each morning during Holy Week at The Fox, Atlanta's largest theater, with free admission. The film was sponsored by the Christian Council of Atlanta. By written request of parents, public schools released children to see the film.

The Georgia-Alabama Synod planned to adopt a new constitution at its convention April 27-29 at Resurrection Church, Augusta. Dr. J. Frank Fife, president of the Maryland Synod, was official representative of the ULCA at the convention.

MARION COLLEGE

The Only Junior College in The ULCA

Marion, an accredited college for women, offers the last two years of high school and the first two of college.

Courses available in liberal arts, music, business education, home economics, merchandising, and pre-nursing. Individual guidance.

Christian Character Development
Moderate Rates Sports

For Information Write

John H. Fray, D.D., President
Box K, Marion, Virginia

CHICAGO LUTHERAN THEOLOGICAL SEMINARY

Full Accreditation

Studies leading to B.D., M.A., S.T.M., S.T.D.

MAYWOOD ILLINOIS

GRADUATE STUDIES — SUMMER SESSION

Two Terms — 3 Weeks Each

July 5 — July 23
July 26 — August 13

Enroll for one or both Sessions

RESIDENT AND GUEST FACULTY

Lennert Pinomaa	University of Helsinki
Johannes Knudsen	Grand View Seminary
Eric Wahlstrom	Augustana Seminary
Samuel Moffett	Princeton University
Joseph Sittler	Chicago Lutheran Seminary
Charles Sullivan	Chicago Lutheran Seminary
Robert Marshall	Chicago Lutheran Seminary
Donald Irvin	Chicago Lutheran Seminary

For Details Write to: Dr. Armin G. Weng
1644 S. ELEVENTH AVENUE, MAYWOOD, ILLINOIS

IN MIAMI

See
"Christ's Little Theatre"
on the lawn

St. Paul's Lutheran Church
3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor
Sunday Worship 9:30 and 11:00 A.M.
Sunday School 9:30 A.M.

PACIFIC Lutheran Theological SEMINARY

Charles B. Foelsch, Ph.D., President
Berkeley 8, California

Summer Session
open to pastors with the A.B. degree
June 21 through July
TWO THREE WEEK TERMS

Resident and guest Faculty. Modest costs. Dormitory quarters for single men and married couples. Cool and fabulously beautiful setting overlooking San Francisco Bay.

Write for further information

Undergraduate Fall Quarter opens
September 8, 1954

PENNSYLVANIA

Hundreds of Thousands Saw Trinity's Easter Service

By CARL W. WEBER

PHILADELPHIA — Thousands of stay-at-homes on Easter morning worshiped with the congregation of Trinity Church, Germantown, through the miracle of television.

Into its busy schedule of three Sunday services (at 7 A.M., 11 A.M., and 4 P.M.) Trinity inserted a special service at 9 A.M. to permit an hour-long telecast by the Columbia Broadcasting System arranged with the co-operation of the ULCA's new Department of Press, Radio and Television. The program included an 11-minute message on "The Keys of Death" by the pastor, Dr. Edward T. Horn, III, music by a 30-voice Cherub Choir, first communion of a class of 20 confirmands, and the use—for the first time on a nationwide network—of the new Eucharistic Prayer which is soon to become a part of Lutheran liturgy.

OUR CHURCH COLLEGES

PRESERVE true knowledge
TRANSMIT true knowledge
DISCOVER true knowledge

through their witness to THE TRUTH, JESUS CHRIST!

• • •

Help witness to The Truth through your support of the colleges of The United Lutheran Church in America.

Carthage College, Carthage, Illinois
Gettysburg College, Gettysburg, Penna.
Hartwick College, Oneonta, New York
Lenoir Rhyne College, Hickory, N. C.
Marion College, Marion, Virginia
Midland College, Fremont, Nebraska
Muhlenberg College, Allentown, Penna.
Newberry College, Newberry, S. C.
Roanoke College, Salem, Virginia
Susquehanna University, Selinsgrove, Penna.
Thiel College, Greenville, Penna.
Wagner Lutheran College, Staten Island, N. Y.
Waterloo College, Waterloo, Ont., Canada
Wittenberg College, Springfield, Ohio

The Board of Education, The United Lutheran Church in America
2633 Sixteenth Street, Northwest, Washington 9, D. C.

Before the day was over, telegrams were coming in from all over Pennsylvania, New England, and from as far away as North Carolina, in praise of the program.

"Technically," said Dr. Horn, "the telecast was handled very smoothly. No limits were imposed on us. We set up our own time schedule to keep within the prescribed hour. The service didn't affect any of the regular services, except that the class of confirmands ordinarily would have taken their first communion at the 11 o'clock service. CBS asked us to include that. After the special service, cameras and other equipment were removed quietly and speedily in ample time for the 11 o'clock service to begin promptly."

Principal impact to the church was on the size of the congregation. Understandably, many people wanted to "get into the picture." To prevent overcrowding, admission was limited by ticket.

A Lutheran church in the Philadelphia area made the local TV schedule recently. A service at St. Paul's, Glenside, was presented over Station WPTZ. Pastor Alvin

CENTRAL LUTHERAN THEOLOGICAL SEMINARY

Fremont, Nebraska

1. It offers thorough training to those qualified, by an experienced and competent faculty.

2. It occupies a strategic position in almost half of the geographical area of the United States.

3. It enjoys a continual and sound growth and is prosecuting a sane program of development to meet the increased demands.

4. It affords unusual opportunities for investment through outright gifts, annuities and wills.

For Complete Information
Address the President

THE DANCER TOOK THE UNTOUCHABLE —
THE UNTOUCHABLE TOOK THE BEGGAR BOY TO THE

"VILLAGE OF THE POOR"

28½ min. Rental: $8.00 black & white; $12.00 color

FEATURING:

• Rama — the girl who danced for a god — and almost died for him

• Bagianadan — the untouchable who found riches he never dreamed of

• Devidoss — the begger boy who knew how to suffer, then learned how to live

A MOTION PICTURE OF INDIA

Be sure to see also these four thrilling missionary films:

- CHALLENGE OF AFRICA — communism disguised as Christianity in Africa
- A PEOPLE WITHOUT FEAR — the Christian Church around the world
- SOUTH OF THE CLOUDS — a poignant story of the Near East
- WINGS TO THE WORD — tragedy in a Brazilian village

Show these films to your church or missionary study group.

Write for rental dates — and our complete catalog of Christian films:

SEE "VILLAGE OF THE POOR"

Make lasting impressions with BFC films

BFC Films

BROADCASTING AND FILM COMMISSION
National Council of the Churches of Christ in the U.S.A.
220 FIFTH AVE., NEW YORK 1, N. Y. Dept. L

RELIGIOUS LIBRARIES PURCHASED— Baker Book House Department TL, Grand Rapids 6, Michigan.

The LANKENAU SCHOOL DAY CAMP
Girls 5 to 10
Happy days in the sun and fresh air on beautiful 19-acre campus
June 28 to July 30
Write or phone
Sister Lydia Fischer
3201 W. School House Lane. Phila. 44, Pa.
GErmantown 8-6122

POCONO CREST

Pocono Pines, Pa. (Lutherland)
Enjoy a wonderful Vacation or Honeymoon at this beautiful 2000-Acre Resort. 3 Modern Hotels. Delicious Meals. Honeymoon Lodge and cozy Cottages with meals at hotel. All Sports. Lake. Beach. Tennis. Golf. Movies. Social Activities. Lutheran Services. $43 to $75.
POCONO CREST, POCONO PINES, PA.

Pocono Crest Camps
Pocono Pines Pa.
CHICKAGAMI for BOYS
NAWAKWA for GIRLS
29th Season. 2000-Acre Estate. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran Services. 4 Weeks $175 — 8 Weeks $325. New York Office, Room 1274, 11 West 42nd St. LO 5-1550.

THE WOODBURY GUEST HOUSE
804 Park Place, Ocean City, N. J. Telephone 1410-J
ROOMS—APARTMENT—Week, Month or Season
Located in residential section, near protected beach and attractions. Clean, cheerful rooms. Comfortable beds. Private porches. Bathing from house. Outside showers.
Ownership-Management—MRS. LOTTIE B. HIRST

PENNSYLVANIA . . .

Butz preached and the children's, youth and senior choirs sang. The telecast, an hour long, was put on as a community service in co-operation with the Philadelphia Council of Churches.

A "Family Service" at 9:30 A.M. on Easter was held in St. Paul's Church, Ardmore, in addition to the 8 and 11 A.M. services. Parents were urged to bring their children to share in the worship. Only nursery and beginners' departments were in session at the regular church school hour. Primary department pupils went from the church service to their classes during singing of the second hymn.

A MISSION CONGREGATION in process of formation in Philadelphia's Main Line area at Devon, had Dr. Albert C. Kanzinger, retired pastor of St. Paul's, Ardmore, as the preacher on Easter. On Palm Sunday the Rev. Cletus Senft of Narberth conducted the service. The field is soon to be given mission status and will be provided with a pastor.

ALL RECORDS for Sunday school attendance were broken at Redemption Church in April . . . An organ was dedicated by Pastor Arthur L. Hahn at Calvary Church . . . The Rev. David Hoh, who is in training as a missionary to India, was the confirmation service speaker at Christ Church, Upper Darby . . . St. John's Church, Mayfair, has received 104 members since Jan 1. Palm Sunday attendance was over 1,000. The congregation's communing membership is now

DEFEND Our American Heritage
Dr. Walter M. Montaño, Editor of THE CONVERTED CATHOLIC MAGAZINE, believes in giving America the facts. Each month he reports on the plans, purposes and program of the Roman Catholic Church in this country.
These reports are fearless — unbiased — objective. They are prompting America to action.
Read THE CONVERTED CATHOLIC MAGAZINE every month. Subscribe today. ($2.00 per year — $2.50 outside the U.S.) Send your order to:
Dr. Walter M. Montaño, *Executive Director* Dept. L
CHRIST'S MISSION, Inc. 27 E. 22nd ST., NEW YORK 10, N. Y.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

1,074—fourth largest among Philadelphia Lutheran churches.

A new parish building at Advent Church was completed March 28, and all church school classes have been moved into it. Sunday school enrollment has increased 75 in a year. The Rev. Claude Shick, Pennsylvania Ministerium secretary, will speak at dedication of the Church House May 9.

THERE WERE nearly a thousand confirmands of Philadelphia congregations at a pre-confirmation rally held in Messiah Church March 28. Dr. G. Elson Ruff was the speaker.

400 Teen-agers Came to Rallies for Confirmands

By ARTHUR W. LAWVER

WILLIAMSPORT—"The difference being a Christian makes" and "The responsibilities of church membership" were emphasized by Pastors Raymond Shaheen and Edwerth Korte in sermons to young people of the Susquehanna Conference who were confirmed on Palm Sunday. More than 400 confirmands, with their pastors, attended pre-confirmation rallies at Zion Church, Sunbury, and St. Paul's Church, Williamsport, arranged by the Christian Education Committee of the conference.

TRESSLER LUTHERAN HOME FOR CHILDREN has made available a professionally directed film entitled *Children*. Its story dramatizes actual situations which have been referred to the Home and shows plans made to meet the needs of children and their families.

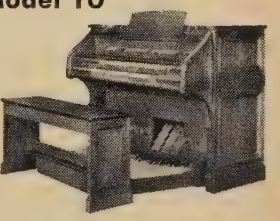
AMONG THE CONGREGATIONS . . . St. Matthew's Church, Bloomsburg, now partially supports Dr. Gordon Parker, missionary to British Guiana . . . Holy Trinity Church, Berwick, and Zion Church, Sunbury, are other congregations in the area contributing to missionary support . . . Pastor William R. Fitzgerald has assumed duties as pastor of the Salem Charge . . . The Rev. Walter Drumm will become pastor of Grace Church, Mt. Carmel, on May 1 . . . The Parish News Letter of the Lutheran Pastoral Charge,

From BALDWIN

A Complete Selection of Electronic Organs for Every Need, Every Budget

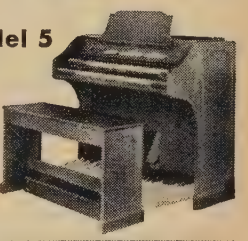
Baldwin Model 10

A comprehensive instrument by any standard . . . adheres rigidly to A.G.O. requirements. With its many exclusive features, the Model 10 offers a unique combination of musical variety and tonal responsiveness.



Baldwin Model 5

The ideal instrument for church and chapel. An inspiration to hear, a delight to play, the Model 5 is acknowledged as the leading electronic organ for versatility, reliability, and musical value.



. . . and the NEW Orga-sonic Spinet Organ

Baldwin's latest achievement, the Orga-sonic Spinet Organ, is a distinguished companion to the larger Baldwin Models. The Orga-sonic's remarkably faithful production of organ tone merits the consideration of every one interested in a small electronic organ . . . AND, it's as modest in price as in the space it requires.

The Baldwin Piano Company
Cincinnati 2, Ohio

Builders of: BALDWIN GRAND PIANOS ACROSONIC SPINET PIANOS • HAMILTON VERTICAL PIANOS • BALDWIN AND ORGA-SONIC ELECTRONIC ORGANS

THE BALDWIN PIANO COMPANY
Dept. L-54 Cincinnati 2, Ohio
Please send FREE information on the following Baldwin Electronic Organs:
Model 10 ( ) Model 5 ( )
Orga-sonic ( )
Name.....
Address.....
City.....Zone...State.....
Organization.....

PENNSYLVANIA . . .

Loysville, carries with it every two months a devotional booklet for the use of every family.

PRINTING

Two-color church stationery, specialty printing. Satisfactory work. Try us—save! Lutheran owned.—Schaefer Press, 315 Hanover, Nanticoke, Penna.

Sleep like a Bear at the QUIET

Singles $5.00
All with private bath
4 FINE RESTAURANTS
AIR CONDITIONED
COFFEE SHOP

PRINCE GEORGE HOTEL
14 East 28th St., New York City
LExington 2-7800 C. F. Rogers, Jr. — Manager

by National

Every bride will cherish this lovely Bible she'll carry to the altar. It's enduringly bound in washable White Simulated Leather, decoratively tooled in gold. Exceptional value, only $5.50 in attractive gift box.

Ask for National BIBLES AT LEADING BIBLE STORES

PRINTING

Two-color church stationery, specialty printing. Satisfactory work. Try us—save! Lutheran owned.—Schaefer Press, 315 Hanover, Nanticoke, Penna.

PASTORS Charles Aurand and Luther Gotwald, Jr., will attend the Religious Radio-TV Workshop sponsored by the National Council of Churches at Altoona, April 26 to 30.

VOLUNTEER pastor-chaplains in the 24 institutions of the Susquehanna Conference will meet at Danville State Hospital, May 17, for a seminar. "The Mental Hospital," "The Community Hospital," and "Penal Institutions" will be discussed as part of an intensified program inaugurated by the Social Missions Committee of the conference.

ON APRIL 27 the Susquehanna Conference was to meet at the Follmer Church, the Rev. Myles Smeltz pastor, to discuss highlights of the coming session of Central Pennsylvania Synod as outlined by the Rev. George E. Whetstone.

A FEATURE of the Central Pennsylvania Synod meeting at Zion Church, Sunbury, will be the assembly for men on Monday evening, May 24. Dr. Stewart W. Herman will speak, and the Men's Chorus of Grace Church, Lancaster, will sing. Expectations are that 1,000 men will attend. The Susquehanna Conference Brotherhood will meet for organization and planning on April 29 at Trinity Church, Milton.

MISSISSIPPI

"Luther" Picture Opens in Drive-In Theater in South

By HAROLD A. WOLFF

Martin Luther had come a long way from the German studio, where it was made, to a drive-in movie theater in Louisville, Miss., where it was scheduled to open April 27. Lutherans are not numerous in Mississippi (Louisville has a small United Lutheran parish), and other Protestants of the area withheld endorsement of the first showing of the picture in the state.

PROGRESS toward organizing a new congregation in Starkville, to be known as Faith Church, was reported this month. Lutherans, who worship in a house-chapel recently ac-

quired, also provide quarters for weekly meetings of a student group at Mississippi State College.

Encouraging reports of Mississippi Synod progress in meeting financial goals will be given when the synod holds its annual convention, May 4-6, at Grace Church, Laurel. Synodical bills are paid to date, it will be announced, and benevolence quotas of the congregations were overpaid 20 per cent in 1953.

WORK AMONG Latvian DPs who settled in large numbers in the Senatobia area has been handicapped by the necessity of a leave of absence from the field for the Rev. Pavils Kirsons who has been ill.

Mississippi Lutherans were thrilled last month by a visit from the Muhlenberg Traveler which toured congregations of the state. The Traveler is a bookstore and ecclesiastical arts display room on wheels, operated by the United Lutheran Publication House.

TO MEET the demands of a growing Lutheran population in the South, the council of Trinity Church, Jackson, arranged last month for two services each Sunday morning, at 8:30 and 11. The council also approved the organization of a young adult group, the first of this type in Trinity. An intermediate Luther League was organized in April.

The Rev. Wade H. Koons, pastor of Trinity Church, was the preacher at the community Easter sunrise service in the Tiger stadium. The service is sponsored jointly by the Jackson Ministerial Association and the Junior Chamber of Commerce and attracts some 8,000 people each year.

VIRGINIA

Synod Observes 125th Birthday at Convention

By MARSHALL F. MAUNEY

ROANOKE—Commemoration of Virginia Synod's 125th anniversary, launching of a home mission loan fund appeal, and reception of four new congregations into the synod were highlights of the synodical convention at St. Mark's Church April 27-30.

BOOK MANUSCRIPTS INVITED

If you are looking for a publisher, send for our free, illustrated booklet titled *To the Author in Search of a Publisher.* It tells how we can publish, promote and distribute your book, as we have done for hundreds of other writers. All subjects considered. New authors welcomed. Write today for Booklet LR. It's free.

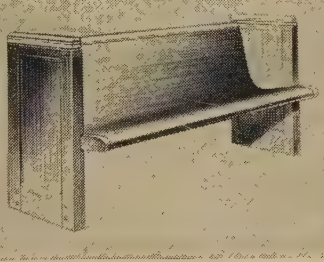
VANTAGE PRESS, Inc., 120 W. 31 St., N. Y. 1
In Calif.: 6356 Hollywood Blvd., Hollywood 28

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century... Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 20 55 Sudbury Street, Boston 14, Mass.



THE TRUE ECONOMY OF LASTING SATISFACTION

Leading churches all over America offer testimony to the true economy of long service and lasting satisfaction, as achieved in Bodiform pews, chancel furniture, architectural woodwork, and folding chairs by American Seating Company. Write to us in detail about your requirements.

DEPARTMENT 1175

AMERICAN SEATING COMPANY

World's Leader in Public Seating

901 Broadway N.W., Grand Rapids 2, Michigan

VIRGINIA . . .

The anniversary commemoration service on April 28 followed a Brotherhood banquet at which Dr. L. Ralph Tabor, pastor of First Church, Baltimore, was the speaker.

Thursday night, Otis William Zirkle, who graduated from Philadelphia Seminary in January, was ordained. He has accepted a call from Mt. Tabor Church, Middlebrook. The sermon at the ordination service was by the Rev. James Cadwallader of Chattanooga, Tennessee.

BUILDING PROGRAMS are still conspicuous in synod territory. Among the newest projects is a parish house at St. Paul's, Strasburg, the Rev. George M. Smith pastor. On March 21 the cornerstone was laid for the $85,000 unit, with Superintendent R. Homer Anderson, a former pastor of St. Paul's, as speaker. The building will be dedicated May 9 by Dr. J. Luther Mauney, synod president. Dedicatory sermon will be delivered by Dr. Edward T. Horn, III, Philadelphia.

BETH EDEN CHURCH, Luray, the Rev. Hensil B. Arehart pastor, moved into a redecorated and enlarged sanctuary on March 14. Additional educational facilities have been provided. Emmanuel Church, Roanoke, is now in the process of constructing a brick colonial parsonage on a lot adjoining the new church. The congregation has called Seminarian Edwin N. Troutman, who will begin his services the last Sunday in May.

ANNOUNCEMENT has been made by Director John H. Fray of speakers engaged for the synod's Summer Assembly at Massanetta Spring, Aug. 9-16. They include Dr. Harold Albert, First Church, Columbus, O.; Dr. Robert Stackel, First Church, Pittsburgh; Dr. Charles B. Foelsch, president of Pacific Seminary; Mrs. Margaret C. Gold, editor of *Lutheran Woman's Work;* the Rev. Leslie Conrad, executive secretary of the Luther League of America; Dr. and Mrs. G. Morris Smith of Susquehanna University.

THE COMMITTEE on Foreign Missions, the Rev. Raymond L. Booze, Bristol, chairman, has arranged a compact itinerary for Missionary John C. Peery, beginning May 7 in Chattanooga and ending June 6 in Harrisonburg. He will speak within easy reach of every congregation in synod territory.

THE LENOIR RHYNE COLLEGE a cappella

monroe FOLDING BANQUET TABLES

If you are on the Kitchen Committee of some Church, Lodge, Club, School, etc., in your town you will be interested in this modern Folding Banquet Table. Write for Catalog and special discounts to institutions and organizations.

MONROE CO. 30 CHURCH ST. COLFAX, IOWA

The Artiste—
a true pipe organ!

A MÖLLER *pipe* organ for $3975* installed

It's true! Even a church with limited funds can have a genuine *pipe* organ. The *Artiste* is M. P. Möller's answer to the musical needs of churches which desire the beauty of a pipe organ but have felt restrained by cost. Note some of the *Artiste's* fine features:

- offers the unequaled beauty of true pipe tone.
- conforms to standards of the AGO.
- can be played by any organist.
- expression and crescendo pedals.

Write for New Catalog, the "Romance of the Organ"

M.P. MÖLLER
INCORPORATED
Renowned for Pipe Organs Since 1875
HAGERSTOWN, MARYLAND
**Price slightly higher in the West.*

choir, Hickory, N. C., opened its spring tour on April 24 in Holy Trinity Church, Lynchburg. The choir is directed by Kenneth B. Lee.

DR. M. L. MINNICK, pastor of College Church, Salem, and secretary of synod, will preach the baccalaureate sermon at Southern Seminary, Columbia, S. C., and the Rev. H. E. Poff of New River Parish will speak on "Missions" at the commencement exercises in May.

SUPERINTENDENT R. H. Anderson installed the Rev. Dr. John H. Bennetch as pastor of Holy Trinity Church, Elizabethton, Tenn., and the Rev. Donald R. Stonesifer as pastor of Christ Church, Staunton . . . The Rev. V. A. Moyer, Jr., Shenandoah, installed the Rev. Alfred J. Schenck in the Churchville Parish. The service was held in St. Mark's Church.

WISCONSIN

Parish Education Theme Promoted

By CHARLES A. PULS

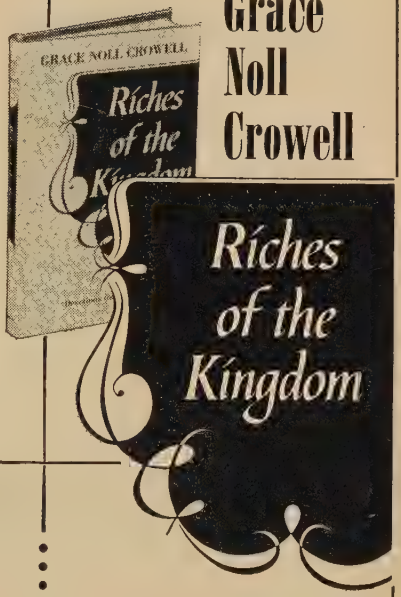
MADISON—"New Ventures in Parish Education" is the theme of seven conferences to be conducted in Wisconsin by Miss Catharine Juram, ULC Board of Parish Education, and synodical parish education secretary Clarence B. Lund. Emphasis will be given by these leaders to "Lay Leadership in Parish Education," "The Children's Program" and "The Weekday Church School." Conferences are from May 4 to 12. Centers being visited are LaCrosse, Madison, Beloit, Kenosha, Milwaukee (two sessions), and Menasha.

Recognizing that "one swallow does not make a summer" the stewardship committee of synod, eager to double the benevolent giving record in 1954, noted that while benevolent pledges, reported by the pastors, indicated a 28 per cent increase above 1953, that the actual giving in January alone was 48 per cent ahead of 1953.

LUTHERAN APPRECIATION NIGHT at the Milwaukee Stadium will be held Aug. 18. Lutheran Men in America, the sponsoring

The New Book of Devotions by

Grace Noll Crowell



Written from the heart of a well-loved poet, these 25 meditations speak to the hearts of women everywhere, bringing spiritual riches into their everyday lives.

Each devotion opens with scripture and ends with a moving prayer. Many are highlighted by Mrs. Crowell's original poetry. All bring unforgettable interpretations of some quality of the Christian life—faith, love, kindness, peace, service, and the like.

Here Christianity becomes life itself—as Mrs. Crowell invites every reader to come with her for "a closer walk with God," to share the spiritual insight and steadfast faith of those who "speak oft with the Lord." A book of rich and lasting value for personal or group devotion.

POCKET SIZE • $1.50

Published by Abingdon Press

At Your Lutheran Bookstore

WISCONSIN . . .

group, has reserved 10,000 tickets. Last season, the Lutherans honored Luthera outfielder Andy Pafko.

THE QUESTION whether to open anothe regional office for the Lutheran Welfar Society to serve Lutherans in the Fox Rive Valley is being considered by group mee ings held in Green Bay, Oshkosh, and Apple ton. In 763 National Lutheran Council con gregations in Wisconsin, there are no 367,485 members. There are 90 ULC con gregations in Wisconsin. The ELC has clos to 300, followed by the ALC with 171.

THE STATE BROTHERHOOD, scheduled t meet at Pine Lake Camp June 20, is dete mined to become a living arm of the church A new constitution will be proposed and new venture will be launched called "Th Birthday Contributory Plan." Each mem ber of the Brotherhood is expected to con tribute $1 on his birthday, to be used to a needy seminary students or to help som mission.

A special committee in the local congre gation, using a special letter and contribu tion envelope provided by the state organiza tion, will collect the birthday dollar. Said one member: "We estimate there are abou 15,000 men belonging to our churches. We hope for an annual return of $15,000 from birthday gifts."

Fox Point Church, Milwaukee, expects to erect a $180,000 church building. Goal of a building fund is $220,000. The canvass for funds will be made May 3-14. Fox Point leads the entire synod in benevolent giving.

Carloads of clothing will be collected dur ing May at Milwaukee, Cedarburg, Eau Claire, Madison, Oshkosh, Racine and Sheboygan-Marinette . . . Luther Memorial, Madison, youth have chartered a bus to make possible a personal visit to the campus of Carthage College . . . Grace, Kenosha, raised $82,000 and will erect a new building to replace the old parish house.

Easter music sounded better than ever this year in St. Mark's Church, Waukesha, principally because of the pipe organ dedicated in midwinter. The organ was a gift from the Warren Marlow family. This six-year-old congregation had dedicated its church building in 1953.

DELONG TABLES

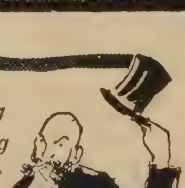
FOLDING AND NON-FOLDING TABLES

Beautifully finished hard maple, kiln dried. Sound dowel assembly made to last. Round wooden molding reinforced edges: matching finish.
Tops also available in Textolite in Red, Green, Blue and Tan Linen or Birch wood grain finishes. HEXAGONAL TABLES and ROUND TABLES are available in sizes 42" and 48".

Write today for further information.

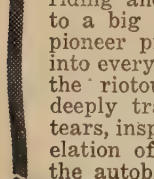
DELONG, LENSKI & DELONG
CHURCH FURNITURE · RENOVATIONS · LIGHTING
CARPETING · CHAPEL CHAIRS
1505 Race Street, Philadelphia 2, Penna.

Said the Presiding Elder to the young Pioneer Preacher:



Dig or Die, Brother Hyde

So he dug. Through seventy years spent gladly in the Lord's service, from circuit riding and prairie sod-house to a big city pastorate, this pioneer preacher dug deeply into every layer of life—from the riotously funny to the deeply tragic. For laughter, tears, inspiration and the revelation of a great soul read the autobiography of



WILLIAM J. HYDE

Illus. by Susanne Suba
$3.00 *at your bookstore*

HARPER & BROTHERS, N. Y. 16

—Synod Convention Calendar—

MAY

6- 9—Nova Scotia. St. Matthew's Church, Rose Bay
10-12—Florida. Resurrection Church, Daytona Beach
10-12—Indiana. Trinity Church, Valparaiso
10-12—Michigan. Trinity Church, Hillsdale
10-12—Nebraska. First, North Platte
11-13—Rocky Mountain. Trinity Church, Boulder, Colorado
16-18—West Virginia. Jackson's Mills
17-20—Iowa. St. Paul's Church, Davenport
17-20—Illinois. Wicker Park, Chicago
17-20—Ohio. First English, Columbus
17-20—Pacific. University, Seattle, Wash.
17-20—Pa. Ministerium. Buck Hill Falls
18-20—Northwest. Holy Trinity Church, Minneapolis
18-20—Wartburg. United, Berwyn, Ill.
23-25—Caribbean. Frederick Church, Charlotte Amalie, St. Thomas, V. I.
24-26—New Jersey. St. John's, Ocean City
24-26—Central Pa. Zion Church, Sunbury
24-27—Pittsburgh. Zion Church, Johnstown
25-27—Maryland. Gettysburg Seminary
25-27—Texas. Holy Cross Church, Yoakum

CHANGES OF PASTORATE

New Jersey

Krumbholz, Clarence. From Division of Welfare, National Lutheran Council. To St. Mark's Church, Dunnellen.

North Carolina

Freeze, Gray Lawrence. From St. Andrew's Church, New Bern. To St. Stephen's and Mt. Olive churches, Gold Hill.

Lineberger, Corley R. From St. Martin's Church, Maiden. To Grace Church, Hendersonville.

New York

Willis, Harris L. From Grace Church, Bayonne, N. J. To Trinity Church, Buffalo (Augustana Synod).

West Virginia

Demittal. Certificate of ordination of J. Bruce Kaufman, Pleasant Hall, Pa., who is not now serving in parish ministry, has been deposited in the office of the president of the West Virginia Synod.

Robert E. Cassell, *President*

"Carillonic Bells"* beckon people all week long—

making the church a *well known* source of spiritual life in the community. They actually promote church growth. The tonal beauty of "Carillonic Bells" is unmatched by any cast bells or chimes. Every church can afford them—no church should be without them.

Hundreds of installations throughout the nation! Learn how *your* church may have the world's finest bell music, write to—

"Carillonic Bells"*

SCHULMERICH CARILLONS, Inc.

27358 Carillon Hill, SELLERSVILLE, PA.

*"Carillonic Bells" is a trademark for bell instruments of Schulmerich Electronics, Inc.

IN CONCLUSION . . . . . .

IF I HAVE AN EVENING when there is no work I must do, I may spend three or four hours reading just as I please—perhaps an essay by Montaigne, the second act of *Macbeth,* and a few chapters of Emil Brunner's theological writings. It is fairly likely that nobody else in the city is reading exactly these same things on the evening I do, and the ideas I have as I close the books are at least slightly different from those of anybody else.

But if I were to watch three or four television programs, the chances are that 100,000 fellow-citizens have seen exactly the same ones, and their response has been very similar to mine. Some people in a New York studio can make us all think alike.

There have been two great inventions which determine the range of our thoughts—the printing press 500 years ago, and television now. Printing put low-priced books in the hands of almost everybody, and produced individualistic thinking. One result was the Reformation, and another was democracy. Watching TV is so vivid and so easy that it is soon likely to make book-reading uncommon. (Study the report on page 4.)

THE CHRISTIAN FAITH was taught effectively by audio-visual means for 1,400 years before the invention of printing. The church has never depended heavily on books for preaching the gospel, but on sermons, liturgy, art, music. These can now be employed on television more effectively than they have ever been before.

But in the old days the ear-and-eye appeal made by the church was local and not costly. Television reaches millions of people instantly, and is frightfully expensive. Baptists in Louisville, I understand, are going to sponsor telecasts of baseball and boxing to prevent a brewery from sponsoring these games. But churches may be unable to compete with the big businesses that fill our youngsters' minds with cowboy shows and murder mysteries. Television competition can easily run into millions.

We are entering the period of the mass mind, when people will stop thinking individually, and begin thinking alike. This is not a hopeless problem for the church, although it favors Roman Catholicism more than Protestantism. But it puts the churches under heavy pressure to meet the competition of secular interests. It will force the churches to unite in their efforts, for scattering of resources would mean failure.

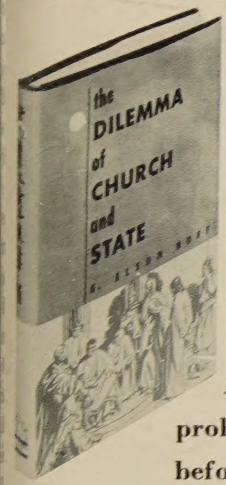
ALSO, THERE IS a big problem for parents. They will have to watch TV with their children, answer questions the programs stimulate, and try to aid the youngsters to think for themselves. It's going to be a rough time for parents, but maybe a good time, if they are faithful and alert. It is well that mothers now have new labor-saving devices in their homes to help with housework. They are going to have to spend a lot of time being mothers.

There's no use thinking the tide can be turned back, and TV abolished. Unless we can all find little cabins up on the mountains, far from any neighbors, we face the TV problem.

The only folks who are fairly safe are those whose children grew up before television arrived. We can curl up in the corner occasionally, on a night off, with a copy of *Macbeth,* the Essays of Montaigne, and Brunner's *Divine Imperative.* There are some consolations in being middle-aged.

—ELSON RUFF

A book for every thinking Christian by



G. ELSON RUFF

Editor of The LUTHERAN

THE DILEMMA OF CHURCH AND STATE

At one time Americans were nearer a solution to the problem of church and state than people had ever been before. But big problems don't usually stay solved, warns Dr. Ruff. There is increasing danger looming ahead.

In this timely and sharply written study, Dr. Ruff offers an analysis of the dilemma within the democratic form of government, describing the difficulty in arriving at a reasonable balance between the church and state in modern society.

A book for every thinking Christian, written in the style that has made Dr. Ruff one of America's outstanding religious news writers.

$1.50
by mail 1.65

Order From Your Nearest Store

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison St.
Chicago 2, Ill.

610 Smithfield St.
Pittsburgh 22, Pa.

1233 Hampton St.
Columbia 1, S. C.

17 W. Franklin St.
Baltimore 1, Md.

3103 W. Sixth St.
Los Angeles 5, Calif.

17 Park Place
New York 7, N. Y.

237 King Street W.
Kitchener, Ontario, Canada

219 W. Sixth St.
Austin 1, Texas

805 Locust St.
Des Moines 9, Iowa

CHRISTIAN HYMNS — *From the Hebrew Psalm to the Negro Spiritua*

IN EVERY CORNER SING

by Helen E. Pfatteicher

A book for everyone who has opened his hymnal on a Sunday morning and wondered how the words and music came to be. IN EVERY CORNER SING tells the story behind more than 500 hymns and tunes, everyone a favorite, as well as giving the highlights in the lives of over 150 authors and composers.

An invaluable source book for ministers and music leaders. Of interest to anyone who loves hymns.

$2.50 ***by mail*** **$2.65**

Order From Your Nearest Store

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

St.
, Pa.

3103 W. Sixth St.
Los Angeles 5, Calif.

17 P
New Y

th St.
Texas

805 Locust St.
Des Moines 9, Io

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif

Free